THE UNITED LODGE OF THEOSOPHISTS,
"Maitri-Bhavan"
15, Sir Krishna Rao Road,
Basavangudi Bangalore City.
LIBRARY COPY

THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

VOL. XXIV MARCH 1953 No. 3

"THUS HAVE I HEARD"—

"Worship the Gods and the Gods will yield thee grace."

Men of modern science know only a very little about what they themselves have called the correlation of forces. The imponderables of the invisible cosmos are substantial and produce results. Some of these effects have come under the notice of the great physicists, but even they do not suspect that these correlations of forces are effects and occur according to a law which the ancient Seers have called the Law of Transmutation among Forces. The imponderables are the basis of the old Greek and the older Aryan classification of the material elements into Earth, Water, Fire, Air and Æther. The visible counterparts of the invisible great Elements are effects of the working of intelligent forces called Elementals, which are described as the nerves of Nature. The Hindu Puranas speak of *Devatas* and *Devas*—Godlings or Elementals and *Devas* or Gods presiding over them.

Still more obscure is the working of the imponderables in the mental and moral spheres of our being. The Law of Transmutation among Forces causes remarkable changes in a man's character and circumstances, quite beyond us at present. But all the same these play a real part in the precipitation of human destiny, of the individual or of nations.

Man lives not only on the surface of the Earth, nourished by Water, but affects and is affected by the atmosphere and by heat; similarly his emotions, his thoughts and his volitions also affect and are affected by the subtler aspects of the great elements and the correlations of their forces. A man's thought, colliding with another man's thought, may cause a gale or a zephyr or a tranquil light and a brightness of the air. A woman's anger or jealousy produces detrimental emotional reactions in more than one human being. A child's laughter may save an empire or avert a world war; also, its

screams may draw forth howls of mobs. All these instances may sound exaggerated as expressed, but a thoughtful examination of them will reveal a profound, a stupendous, underlying truth.

Our personal make-up is intimately connected with the Elements of the ancients—Earth, Water, Fire, Air and Æther. It is through these that the embodied Spirit works, identifying itself with the material aspect of Nature, which Krishna calls his lower nature—*aparaprakriti* (*Gita*, VII. 4); dominated and guided by the constituents of this lower nature, it becomes the lower man.

But Krishna has a higher nature —*paraprakriti* (VII. 5); it constitutes in man the Thinker and the Knower. This higher man is the controller of the lower wandering mind, the drifting, prowling heart and the exploited will, swayed by the notion of the false egotistic "I" and its lethal tendency to the dire heresy of separateness. This higher nature is the Light or the Wisdom of Krishna. While the lower nature is enveloped by *avidya*—ignorance—creating illusion which degenerates into delusion, the higher is energized by *Vidya*—Knowledge—creating Wisdom and rising to Compassion.

Because of his attraction and response to the outer darkness of the rigid material universe, man overlooks the Light side of the higher nature of the universe. Therefore he fails to benefit from "the sweet smell in the earth," from the living "taste (*rasa*) in water," from "the brilliance in the fire," from "the sound in Æther." The two Natures, Light and Darkness, conjointly working according to Law, benefit each other and the Supreme Spirit of which they are manifestations.

Man has been taught to live independently, and so, in the struggle for existence, he has competed against his fellows and become selfish and violent. Has not the time come for man to learn that living need not be a struggle? And also that Liberty can be possessed only by the man of Love, that Freedom and Hatred cannot live together? Nature is the Great Totalitarian State, very unlike that which Stalin is trying to create; also it is the Mighty Commonwealth whose riches are for the enjoyment of all, for there are no foes to fear; all are friends to be loved; further, it is the True Welfare State in which all men and women, children and adolescents, flourish, as flourish also in their own right the animals, the vegetation, the coal, the oil, the minerals. Many are the bodies of Gods which nourish us and, nourishing each other, all obtain the highest felicity. (*Gita*, III. 11) The *Gita* promises us the enjoyment of our wishes (III. 12) if we observe the Law of Interdependence. He who practises the law of selfish independence exploits Nature and earns for himself the epithet of "thief." (III. 12) The World is One and the Universe is a Plenum—the grains of dust are akin to the myriad stars of the firmament; and man cannot live or evolve without either. How true it is that

Back of the Bread is the Flour
And back of the Flour is the Mill,
Back of the Mill is the Sun and the Shower
And the Wind and the Father's Will.
(M. D. Babcock)

SHRAVAKA

"APARTHEID" AND WORLD PEACE

[The writer of this thoughtful essay is **Mr. Alan W. de Rusett,** Extension Lecturer in International Relations at the University of Leeds. His *Strengthening the Framework of Peace* was published in 1950 by the Royal Institute of International Affairs. His analysis makes very clear the danger to world peace which is represented by the Malan Government's *Apartheid* policy. South Africa's key position makes the action taken there against human dignity and the brotherhood of man especially explosive. The awakened and morally sensitive white minority in South Africa is one of the most hopeful factors in a threatening situation.—ED.]

Why is the *Apartheid* racial policy of the South African Government seen by people all over the world as a threat to world peace? That is the question we must answer here. It is no easy task, for the question really is: Why, in a world riddled with totalitarian dictatorships, forced labour camps, terrorism, religious and racial persecution, open aggression, blind governmental indifference to mass illiteracy and poverty, and unashamed exploitation of the weak by the strong in every hemisphere, should South Africa's relatively small, and by no means new, contribution to this heap of injustice be selected as an outstanding and significant threat to world peace?

Why, indeed, should the domestic policy of a small country remotely situated at the foot of a large and hitherto relatively unimportant continent be of such world significance? Why should it be criticized by nations that would not tolerate for a day within their borders such journals as *The Drum*, or Manilal Gandhi's *Indian Opinion*, or, for that matter, such luxuries as opposition parties? Why should it be preached at by States that have massacred undesired races in their midst, or have driven them like cattle over their frontiers, or hunted them like animals, or transported them *en masse* from their native homelands, or incarcerated them in "reserves," or presented to the world the concept of "lynch law"? Why should South Africa's discrimination against some eight million non-Europeans become the business of the whole world, while one of its chief critics, the Indian Union, attracts no equivalent attention by its handling of some forty million members of the Scheduled Castes, "smarting under disabilities, humiliations, and contempts heaped upon them," as Mr. Jagjivan Ram recently put it, and of them the same Indian Minister can ask: "If in a state of desperation an untouchable engages in destructive activities, what has he to lose except his shackles, his slavery, and his humiliation?"

Is it possible that Dr. Malan's answer is the right one: namely, that *Apartheid* is not a threat to

world peace? That its presentation as such is the false work of Governments desirous of distracting attention from their own failings, of opportunist politicians pandering to popular nationalist prejudices, of meddlesome liberals incapable of minding their own business, of ambitious States anxious to secure the spoils of disrupting European Empires, and, of course, of Communist agents in the service of an alien Power? For this is the answer that satisfies a host of *Apartheid* supporters, and may yet help Dr. Malan's Government to an electoral victory this new year. And the tragedy is that it is not only a blindly wrong answer, but that many peoples all over the world who sense that it is not the truth nevertheless do not in their hearts and minds really perceive why. From their glass houses they throw stones wildly, damaging those whom they wish to help, and filling with a spirit of intransigence and complacency those whose policies they abhor.

The relentless execution of the policy of *Apartheid* in South Africa *is* a threat to world peace. And it is no minor threat. It is, to be sure, one of several in the world today, but it is a peculiarly deadly one. Yet the true reasons why it is so are almost as challenging to its opponents the world over as to its authors. To understand this, it is necessary first to see clearly what the foundations are upon which world peace can alone be established today; then, to assess the real meaning of *Apartheid* in its relation to this process of peacemaking; and finally, to measure the full significance of South Africa's political position in present world society, which is the key to the question why its Government, though only one sinner among many, is nevertheless able to sin with world-wide effect.

The condition of peace in any community is the rule of law. If that law is imposed from above, you have the peace of despotism or Empire. It may be enlightened or it may not; it may give way to a better order, or it may resist it; but, whether harsh or benevolent, its function is to compel conformity to the will of the rulers and, wherever the will of the ruled is out of harmony with that law, the price paid is unhealthy submission, spiritual and intellectual frustration and the stunting of the full development of human personality. This order of peace, which is preferable to anarchy, and often beneficial when a society is otherwise incapable of reconciling its internal conflicts, lasts, however, only so long as the distribution of power on which it rests remains unchanged, either by economic change within or by interference from without.

Peace rests upon such an order in many States today, but the whole world Society of States cannot establish its peace upon it. Any attempt to do so would bring on the very catastrophe that must be avoided. The distribution of power among States possessed of vitally different

religious, racial, national and economic interests has already gone too far. States will not now surrender that power to establish an order of World Empire; even present anarchy is preferable to such a peace. Having turned their backs on that solution, only one road remains open to them, and it is along that road that the peacemaking States of today have been painfully and slowly trying to travel for some time. It is a known road; many individual States have travelled far along it; and its secret of success has been known for centuries. Its goal is the establishment of an order of world peace whose law is not imposed from above by a select, overwhelmingly powerful, self-appointed group, but springs upwards from the whole community of nations and peoples—a law that is in fact the expression of an already achieved community of understanding and purpose. As the spirit of community develops, so peace comes nearer, and organs of universal government become possible of establishment. One can measure progress along this road by noting the degree to which the stunting and frustration of the full growth of individuals, races and nations, within world society, is disappearing.

We, therefore, must ask ourselves what is the catalyst that makes a community out of a set of individuals—a world community out of a set of States. As we have said, there is no mystery about this. It can be called love of one's neighbour, or fraternity, or mutual confidence and trust, or respect for the right to dignity and self-fulfilment of one's fellow men; it goes by many names, and no substitute for it has ever been found. The Society of States, having turned its back on peace through despotism, has now no alternative but to find peace through the development of this spirit. One may believe that this is impossible, and that differences of creed, colour, class and national ambition are too strong for such a catalyst to prevail; if so, then peace this side of world war is impossible. But that does not alter the fact that the Governments that are working for peace today, in the only way that now promises any success, are those whose policies are based on the promotion of this spirit, as between nations, races, religions, colours and classes.

In other words, do not ask a Government whether it "believes" in peace, or "wants" peace. Ask its peoples the question framed by Lord Noel-Buxton on his recent return from South and Central Africa: "Are we all neighbours, or enemies under God?" Upon their answers to that challenge you can distinguish between those States that are promoting and those that are hindering the development of world peace.

It is in this light that South African *Apartheid* must be judged. In terms of the above-mentioned struggle to build peace through the development of the spirit of trust and fellow feeling, as world community catalysts, *Apartheid* is an admis-

sion of defeat at the outset. In the eyes of its authors, friction between the races in their country is caused by the very fact of their having social relations with one another; they do not see it as caused by a failure of the spirit, to be eliminated in time by policies that promote mutual trust, respect and confidence. Therefore, they preach separation, not co-operation or partnership in the short or long run. And this separation, in towns and in the country, in workshops and universities, in every nook and cranny of the social system, is not envisaged as something transitional—it is to be eternal, because racial friction is deemed inherent in interracial contact. In other words, they are defeated by it, and base their policy on that defeat. And they do it without shame, seemingly unconscious of the enormity of their acknowledged failure.

Furthermore, *Apartheid* is a policy avowedly based not only on the fears of White men, but also upon the firm belief that such fear is inherent in any relationship between White and non-European South Africans that is not based on an absolutely guaranteed White hegemony. Thus its authors set out to eliminate fear, not by creating the spirit of community and trust, which they believe to be eternally unachievable, but by establishing in the State a social order that gives the White man absolute control of his destiny, which includes control of the Natives' destiny, because without them his society will not work. The sovereign Parliament is to be exclusively White; the inflow and outflow of labour to and from the Native Reserves are to be ordered according to a State, *i.e.*, a White, master-plan; education in the reserves is to be "under the supervision of Europeans"; even the Native Councils, in which "the Native will *ultimately* find expression for his political aspirations" must be "*always* under the supervision of the Union Government"; and, inevitably, the Natives are to be forbidden to join Trade Unions, because "the State, as guardians, will take care of their interests."[1]

Those who advance this policy make the claim that, once the White fear of being "swamped by races who have often only very partly acquired our form of civilization" has been eliminated by assured White hegemony, then "the Europeans will be found willing to assist the backward races in their development." But in their search for that security, the promoters of *Apartheid* are obliged to create an order of society that eternally denies the Native the kind of "development" that all human beings aspire to. Hence these White spokesmen are driven to proclaim that the Native is not as other human beings are, but is by nature possessed of an eternally subhuman status. And

[1] Quotations taken from *Dr. Malan's Policy for South Africa's Mixed Population.* (South Africa House, London. 1948)

this destroys in the Cape Coloured, the Natives and the Indians, not only all faith, all vestiges of confidence, in the paternal good-will of the White masters, but all reason for trying to establish such faith. Complete stalemate is reached. And *Apartheid* is revealed for what it is: a policy based on defeat, whose White victims can only maintain their fear-ridden position by force, and whose coloured victims can only change their frustrated, hate-breeding position by force. It promises a future of peace through eternal despotism at best; for it denies that there ever can be a spiritual catalyst capable of creating a real multi-racial community in South Africa, under a rule of law that springs from the whole society. In short, the struggle upon which the peacemakers of the world are engaged has been given up, as both futile and wrong-headed, by the supporters of Dr. Malan.

But we have still to answer why a policy based on fear, breeding everlasting racial hatred, in a State of some eight million people can "threaten the peace" of a world of some two thousand three hundred million souls. The reason for this tragic state of affairs is that South Africa belongs, by reason of her geographical location and history, to three families of States—to the so-called "free nations," to the British Commonwealth and to the African Continent. She may not desire this position, but she has it. Nor can she lessen the dangerous impact of her policies upon these great societies by pulling out of the first two, because the three are inextricably interrelated. The peace of the world today depends upon the "free nations" developing among themselves, as one great community, the spirit of deep, human understanding that is born of international, interracial, interreligious trust and genuine fraternity. It has hardly begun this incredibly difficult task, and it cannot in any way succeed if that spirit does not prevail in the British Commonwealth. But this great community, the Comonwealth, which with hope and promise is slowly struggling at this hour to develop that spirit, cannot possibly succeed in developing it if it is poisoned on the African Continent. And South Africa cannot opt out of Africa.

Furthermore, the prestige of South Africa in the territories of the Rhodesias, Nyasaland, Tanganyika, Uganda and Kenya, that stretch in an unbroken line to the north, must never be underestimated. True liberalism is more developed in South Africa than in these areas; its greater white population, sovereign status, maturer outlook, degree of university and cosmopolitan life, which give greater opportunities for independent thought, turn towards it the eyes and ears of the white peoples of Africa. If South Africa preaches to them a gospel of defeat, of despotism based on the principle of the inherent impossibility of racial equality and fraternity, then the foundations of peace will be eaten away at a most vital point. On the other hand,

if the message from the South is one inspired by leaders of the calibre of Manilal Gandhi, Freda Troup, Patrick Duncan, Betty du Toit, W. M. Sisulu of the African National Congress, Y. A. Cachalia of the South African Indian Congress, the Bishop of Johannesburg and the 22 leading citizens who recently appealed for a policy of " equal rights " and " equal opportunities, " the Dutch Commando, and many others, then there is hope of peace in Africa and the world. It is, therefore, important that their position be not undermined by action overseas, however well-intentioned, for the battle must be won from within South Africa; victory cannot be imposed from without.

With *Apartheid* afoot, an intransigent spirit may seize both the white and the coloured peoples of Africa; and Britain's delicate and gradualist policy of trying to imbue toleration and mutual trust into the leaders of those multi-racial, and often multi-coloured, societies under her remote control may be fatally compromised. Along with such loss would disappear the influence among their peoples of Kwame Nkrumah, Tshekedi, Moroka, Eliud Mathu, and those other African leaders upon whose wisdom and courage the fragile structure of racial peace in the new Africa of today and tomorrow so manifestly depends. In this breakdown, India might, in anger or despair, lose patience and desert her present rôle of Commonwealth leadership, in partnership with Britain, in this question that is the crux of peace. Dr. Awolo of Nigeria has said that " as other territories attain self-government India will be able to act as their elder brother in the assembly of Commonwealth nations, " and this is indeed the hope of peace in the Commonwealth. By threatening this development, *Apartheid* threatens the peace of this family of nations, and through it the peace of the free nations, who would fall apart, having no moral catalyst to hold them together.

Finally, let no romantic person imagine that such a failure to build a true world community would lead to a dramatic war between the coloured and the white people. The drama that it would bring about would be more sordid than that. The white nations of America, Europe and the Soviet bloc are overwhelmingly superior in war-making power to any possible coloured combination, and will remain so into the foreseeable future. A global war is only possible today if the white nations are themselves divided, and could only take on a racial aspect if one of the Great White Powers espoused the cause of coloured peoples. But by this very act, the said Power would change the nature and meaning of the war; its war aims and ideology would overwhelm the pure cause of colour, and would divide the coloured nations, just as the white have always been divided. That usurper, nationalism, would not spare the frail bond of common colour, any

more than in the past it has spared the ties of religion, political faith, commercial interest or common humanity. Just as Japan in the last war made use of anti-white feeling where it paid, but itself drove its knife into a fellow coloured power, so racial pride would be exploited locally where expedient—but it would only be exploited, never served or honoured.

Against such a war men of all races and colours must construct the defences of peace, through promoting at home and abroad that spirit of common respect and fraternal trust which is so threatened at this hour by *Apartheid* in South Africa, and by kindred policies of class and religious and national hatred, born of fear, radiating out from many lands.

ALAN DE RUSETT

A NOBLE ATTEMPT

Freedom of thought and expression is between two fires: on one side, from those to whom a totalitarian State seems an easy solution to the social and political problems raised by the emergence of large-scale economic organization and, on the other, from those devotees of democracy, undiscriminating though often sincere, who are eager to use totalitarian weapons to suppress totalitarian propaganda. In these circumstances, every sincere attempt to preserve to individuals and associations their freedom of thought and expression deserves serious attention and friendly interest.

One such was reported by *The New York Times* of December 13, 1952. Mr. Paul Hoffman, president of the Ford Foundation, has announced the proposal for a new organization called "The Fund for the Republic" to work for

> the elimination of restrictions on freedom of thought, inquiry and expression in the United States and the development of policies and procedures best adapted to protect these rights in the face of persistent international tension.

This effort comes under the second of the five areas of action defined by the trustees of the Ford Foundation in dedicating it to work for "the elimination of war and the improvement of mankind": world peace, democracy, economic progress, educational progress and scientific progress. The Foundation holds wisely that an independent organization is better adapted to deal with the controversial issues in this area than an official agency and has invited 15 distinguished men and women to form the organization and draw up a programme. If their proposals are satisfactory, the Ford Foundation will make a substantial grant to enable the Fund to carry on its work over a period of years.

One realizes that the effect of the "international tensions" referred to is stronger in the U.S. than elsewhere and needs resistance, but it does seem a pity that the work of the Fund is to be confined to the U.S. Let us hope the Fund for the Republic succeeds so well that in time it can make its activities international.

THE "UNBORN PART" OF MAN

[In this study **Shri H. G. Narahari, M.A., M. LITT.,** presents a glimpse of the *Ṛgvedic* teaching as to that in man which "is not born nor dies," and compares it with the intuitions of certain Western philosophers. Shri Narahari's point is well taken that "what we find in the Upanishads is only a continuation of the intellectual activity of the earlier age" which produced the Vedas, for it is of the mystic meaning of the latter that the Upanishads treat. The Vedas have been called, "in the esotericism of the Upanishads, 'the mirror of the eternal Wisdom'" and "the greatest of all authorities," though a key is needed to read them correctly.—ED.]

One of the most remarkable characteristics of India is that the oldest known period in her history was also the time when her civilization was at its height. That was the Vedic period, and no one has doubted that it was a highly advanced and refined people who lived then. But for long it was fashionable to suppose that philosophy in India really began with the Upaniṣads and that the earlier age was one when the mind of man was attracted by piety rather than philosophic reflection. It is, however, being increasingly realized that the fact of the Veda being no philosophic text does not rule out its containing philosophic material and that what we find in the Upaniṣads is only a continuation of the intellectual activity of the earlier age.[1]

A fundamental concept in Indian philosophy is the immortal "Self" which is unaffected by death, and the *Ṛgvedic* seers seem to have quite a good knowledge of this eternal principle.

Aristotle speaks of a Soul (*Entelechy*) which "is not body, but something belonging to body, and therefore resides in body and, what is more, in such and such a body."[2] As early as in the *Ṛgveda* one of the very first principles laid down is that on the funeral pyre only the body is destroyed and that a certain portion of the individual continues to exist, to be rewarded or punished in accordance with his actions on earth. This portion is called the "Unborn Part" (*Ajo bhāga*) and in the following verse, addressed to Agni, the God of Fire, the request is that the flames may only temper the soul but not consume it as well :—

As for his unborn part, do thou kindle it, O Jātavedas, with (thy) heat; let thy flame and thy lustre kindle it; with those forms of thine which are auspicious convey it to the world of the righteous.[3]

---

[1] I have discussed this theme at length in my *Atman in Pre-Upanisadic Vedic Literature.* (Adyar Library, Madras, 1944)

[2] *De Anima.* Translated from the Greek by R. D. HICKS. (p. 59)

[3] *Rgveda,* X. 16. 4.

The destiny of this " Unborn Part " is Heaven, where live the righteous enjoying the manifold luxuries available there. To enjoy these luxuries a body is necessary. The mundane body was destroyed on the funeral pyre and with it went all its deformities and other imperfections. What is necessary now is a body that befits a resident in Heaven. Elsewhere [4] this body is spoken of as a " glorious body " (*tanvā suvarcāḥ*) and the Soul must be pure before it can have the new body. We find elaborate discussions in the Veda of such questions as the size and seat of the Soul and its relation with the body.

The German philosopher J. G. Fichte [5] believed in an Ego which, as " the absolute, first, and unconditioned fundamental principle of human knowledge," posits both itself and the Non-Ego. This Ego is not very different from the *Brahman* in the Upaniṣads, and nearly all the material necessary for the formulation of the conception of the Upaniṣadic *Brahman* is to be found [6] in the Vedic hymns. The very word *Brahman* occurs well over 200 times in the oldest collection of these hymns, the *Ṛgveda*, which employs also nine other words to designate this important principle. [7] Among these words *Brahman*, derived from the root *bṛh*, " to expand or grow, " seems to refer to the size of the Ego, or the space which it occupies, a point which appears to have been stressed [8] by I. H. Fichte, elucidating apparently his father's philosophic doctrines. Of the same import should be the words *Ātman* and *Tman*, both derived from the root *an*, " to breathe," and their synonyms *Jīva* and *Asu*.

But of quite different but very great significance is the word *Manas*, used to designate the Ego. Independently and as part of compounds the word occurs more than 250 times in the *Ṛgveda*, and generally means the " Mind. " On five occasions at least the word definitely means " intellect " (*prajñā* or *buddhi*), and it is not impossible that these passages are the forerunners [9] of the later Upaniṣadic view that *Brahman* is in essence " knowledge. "

The passages appear to be useful also in giving the *Ṛgvedic* view concerning the seat or location of the Soul. The authors of the Upaniṣads seem never to tire of discussing this question and the opportunity occurs when these texts present a psychological analysis of the concept of sleep. They appear to believe, as Aristotle [10] did much later, that the location of the Soul is in the heart.

---

[4] *Ibid.*, X. 14. 8.

[5] *Science of Knowledge.* Translated from the German by A. E KROEGER. (Philadelphia, 1868), pp. 63 ff.

[6] H. G. NARAHARI, *op. cit.*, pp. 15 ff.

[7] *Ibid.*, pp. 3 ff.

[8] Cited by R. D. RANADE, *Constructive Survey of Upanisadic Philosophy* (Poona, 1926), p. 130.

[9] H. G. NARAHARI, *op. cit.*, pp. 11 ff.

[10] *Aristotle's Psychology*, by HAMMOND.

Perhaps the most informative passage[11] in this connection points out the seat precisely as the pericardium (*purītat*):—

Now when one falls sound asleep, when one knows nothing whatsoever, having crept out through the 72,000 channels called *hitā*, which extend from the heart to the pericardium, one rests in the pericardium. Verily, as a youth or a great king or a great Brahmin might rest when he has reached the summit of bliss, so this one now rests.

The *Ṛgvedic* view appears to be that this seat is the brain (*Manas*). The same view was held in the West by Descartes, Lotze and William James.

To Descartes the Soul seemed to be situated in the pineal gland, which, moved by the Soul, moved it also in turn.[12]

Lotze viewed all material events not as causes, but "as the effects of psychical states, produced by the propagation of the reverberations of the latter from the Soul to the brain."[13]

"If then by the seat of the mind is meant nothing more than the locality with which it stands in immediate dynamic relations, we are certain to be right," remarks William James,[14] in saying that its seat is somewhere in the cortex of the brain.

Even the dynamic influence of the Soul upon the body, explained by these writers, does not seem to have been unfamiliar to the Vedic thinkers.[15] Eight times[16] at least the word *Ātman* denotes in the *Ṛgveda* that which is the essence (*sārabhūta* or *svarūpabhūta*), and once[17] even the "controller" (*dhārayitā*) of everything. In the last case the seer, addressing the god Varuṇa, says: *Ātmā te vātaḥ*; and we are to understand that Wind (*Vāta*), as directed by Varuṇa, is the controller (*Ātmā*) of all beings.

H. G. NARAHARI

---

[11] *Brhadaranyaka Upanisad*, II. 1. 19.

[12] *History of Modern Philosophy*, by HAROLD HOFFDING; translated from the German by B. E. MEYER. (London, 1908), I. 237.

[13] *Ibid.*, II. 521.

[14] *Principles of Psychology*, by WILLIAM JAMES. (London, 1891), I. 214.

[15] H. G. NARAHARI, *op. cit.*, p. 6.

[16] *Rgveda*, I. 34.7; IX. 2. 10; etc.

[17] *Ibid*, VII. 87. 2.

VOICE AND PERSONALITY

[The English poet, novelist and critic **L. A. G. Strong**, whose *Travellers* won, a few years ago, the James Tait Black Memorial Prize, brings out here the intimate connection between personality and voice—a subject which, involving as it does the mysteries and power of sound, has wide implications. Mr. Strong has contributed several thoughtful articles to our pages, including an article on "Poetry and Common Sense" in which he considered, in April and May, 1935, respectively, "The Poet as Dreamer" and "The Poet as Magician," and "A Note Upon Reincarnation" in our August 1934 issue. In the latter he recounted a recurring childhood dream which seemed to point to a psychic sensitiveness that would make the later development of super-sensory perception seem not surprising. For his "getting" of such details about the speakers of poetry to whom he is listening as those which he records here can surely be only through the exercise of a psychic faculty which is still latent in most men and which carries with it its own obligations and increased responsibility.—ED.]

That voice and personality are in some degree related must be obvious to everyone. The nature of the relationship is not so obvious; indeed, some of the deductions which we commonly make are wrong, and we tend to associate this or that kind of voice with characteristics which in fact it contradicts.

My interest in this subject began casually and rather oddly. As a young man I did a good deal of singing and acting, but did not bother about my voice until it became obvious that singing lessons were necessary. These proved arduous and difficult, enthusiastic though I was, because I had got into various bad vocal habits. My speaking voice gave me no concern until I began to broadcast regularly, and the B.B.C., as its amiable custom is, made a recording of one of my short stories and invited me to listen.

I went into the studio and sat down. Some announcer was speaking, and I presently became impatient to hear my own voice. Then I realized with astonishment that the voice from the loud-speaker was reading some of my lines. A few seconds more, and the horrible truth broke on me. That announcer, that supercilious, affected, patronizing stranger, was myself! *That* was how I sounded to everyone's ears except my own.

Great though the shock was, there was very little I could do about it. True, I could strive to avoid some of the distortions I had heard; but about the general tone and quality of the voice I could do nothing; I did not know how to start.

Soon after this my friend Richard Church the poet invited me to be one of the judges in the Festival of Spoken Poetry held every year at Oxford. I had heard verse beautifully spoken by John Drinkwater,

by W. B. Yeats, by A. E., by James Stephens and others, and I shrank from the idea of listening to numbers of young ladies soulfully declaiming from a platform; so I refused. Richard Church is very patient and persistent. He asked me the next year, and, when once more I refused, the year after that. I felt that it was rather narrow-minded to decline an experience because I was afraid I shouldn't like it, and so, on this third occasion, in 1936, I went to Oxford.

I was at once converted. I saw that verse-speaking was not a secret vouchsafed to a few supremely endowed human beings. I heard competitor after competitor speak poems which I thought I knew well in such a way as to make them new for me, and to show me how much more they held than I had thought. I have judged at every celebration of the Festival since then, and, now that it is held each year in London, I help to direct it.

As a result of this first year's judging, I was invited by that redoubtable lady, the late Miss Elsie Fogerty, to judge at one of the annual competitions at the Central School of Speech Training and Dramatic Art. I have judged at these competitions every year since, and was soon made an external examiner for the London University Diploma. All this experience compelled me to study the problems of voice and speech, and I soon began to realize, to a degree which I shall develop in a minute or two, the vital interrelation of voice and personality. But, before I come to that, I should like briefly to return to my own problems.

I was doing a good deal of broadcasting now, and had learned one cardinal fact about it. This fact is so obvious that many professional broadcasters have not grasped it, although intuitively they allow for its effects. When you go to the studio for your first microphone test, the producer or the engineer asks you to read a few lines of your script while he listens in his cubbyhole next door. By listening to the quality of your voice as it comes to him from the loud-speaker, and by watching the impulses of a needle on a dial, he decides at what distance to seat you from the microphone. This distance varies in accordance with the timbre and weight of your voice, but *you are almost always closer to the microphone than you are to a person with whom you are talking in ordinary daily intercourse.* The microphone is more sensitive than the human ear, and has nothing whatever to distract it from its business of recording every sound you make at a distance of a few inches away. Thus it gives what is in fact a pitiless close-up of your voice—a close-up which you can do nothing conscious or deliberate to influence. The microphone reveals to the listener whether you mean what you say, and what sort of person you are.

Let me give you a single instance of this sensitivity of the microphone. A few years ago I was broadcasting in the Schools programme on En-

glish Literature. For a couple of talks on poetry I wished to bring to the studio a girl from the Central School, a most accomplished speaker of verse with a beautiful voice. But the lady who used to direct broadcasts to schools had other ideas. She disliked trained voices on principle, and said of this girl's voice that it made her want to go and have a bath. I was stubborn, and in the end she gave way, on condition that the girl and I and Douglas Allen, a Scots actor with a fine voice, should all record the same poem. A number of young people from schools and youth clubs should listen to the records—"and if they like your abominable girl, I suppose I won't be able to stop her going on the air with you."

The girl and I set off, under these happy auspices. We met Douglas Allen, we lunched, we liked each other, we made our records and thought we had done pretty well. To my astonishment, however, the girl's record came out with a decided lisp. I protested that something must have gone wrong with the machine. Then I saw that she had turned very pink, and asked her what was the matter.

"Well," she said, "as it happens, before I went to the school I had a bad lisp. That was partly why my parents sent me there, so that I might get rid of it."

What had happened was plain enough. The girl knew she had to make good against a prejudice. This made her feel vulnerable, and young (she was only twenty anyway) and unsure of herself; and the ghost of the old trouble cropped up again. But—and this is the point—Douglas Allen and I, both trained listeners, there in the studio with her when she was making her record, heard no trace of that lisp. The microphone did.

At the second recording, the girl was able to correct the lisp, because, having had three years of specialized training, she knew what to do. I could hear the defects in my own speaking, whenever a record was made, but I, without such training, did not know what to do. In my perplexity I consulted two actor friends, Robert Speaight and Martin Browne. Each advised me to go, not to Miss Fogerty, but to her second in command, Miss Gwynneth Thurburn. I went to Miss Thurburn with two books, Synge's *Playboy of the Western World* and a collection of Devonshire stories. It so happened that, only ten days before, I had given a lecture at which Miss Thurburn was present, so she knew the worst. I reminded her of this, then read to her a speech from the *Playboy*.

"I may be wrong," I said to her, "but it seems to me that, when I read that, my voice is a good deal better than when I speak in my own person."

"Yes," she said. "It is much better. In fact, there is nothing radically wrong with it. There is a lot that could be done to develop and improve it, but it is no longer

diseased."

I then read some of the Devonshire book and, although the vowels in that dialect are less open and free, she again noted a considerable improvement on my ordinary speech. I asked her why this was.

"It's quite simple," she said. "The cause is in yourself. For some reason, you are diffident at putting yourself over in the first person singular. This nervousness causes a contraction in the pharynx, and sends your voice up into your head, causing the noises we both so much deplore."

"Why doesn't that happen when I speak in Irish or Devonshire dialect?"

"Because then you are impersonating someone. You are no longer speaking as yourself, and so are delivered from the stresses and tensions of your own personality."

Then a great light broke on me.

"Miss Thurburn," I said, "there is more to it than that. When I was a small boy in our Devonshire home, my mother was very anxious about my health and coddled me. She told me that if I got my feet wet I should probably catch pneumonia. She was for ever fussing me to put on more clothes lest I take a chill. But I used to escape with friends to a farm, where there was no one to worry about what I did. I could get as wet as I liked, I could fall in the horse-pond, and the farmer's wife would laugh at me and dry me off at the oven door. On that farm I was free both from restraint and from anxiety, and the people on the farm spoke with a broad Devon accent.

"And each summer, when we went over to my grandparents' home near Dublin, I was even more strictly watched over, and kept within the tall hedges of my grandfather's garden. But I longed to get out, to go down to the Sea Wall and catch fish with all the other little boys. The women of the family protested that I should fall in and be drowned, that the little ragged boys would molest me, and I should stick a fish-hook in my thumb and contract blood-poisoning. I rebelled passionately, and had my way at last, under the tutelage of a crippled fisherman who looked after me for a small sum each day. He let me do as I liked. The ragged boys did not molest me. I was free to be one of them. On the Sea Wall I had no cares—and everyone there, from the little boys to the fisherman and his friends, spoke with a broad Dublin accent. Thus these two accents were for me the language of freedom; and even today, when I speak them, all my inner anxieties fall from me and I speak with the voice which I was meant to have."

Miss Thurburn agreed, and experience has proved that the explanation was true. It was a valuable discovery, since it helped me, not only with my own practice, but also with the students whom I was examining; and, as this side of my work grew, they became much more numerous. To judge a performance

is relatively easy. It is harder, and a good deal more valuable, to be able to make constructive suggestions for its improvement. I was now on the way to doing this; and nowadays I must do it, since five years ago I was invited to take a weekly class at the Central School, consisting of third-year teacher students, a task for which I should be useless if I had not some insight into the nature of the problems they needed to overcome.

This has brought us back to the original discovery which I made in the course of examining, and of judging at festivals and schools up and down the country. These examinations and tests almost always take the same form. Each candidate speaks a poem of his or her own choice, and reads a prose passage chosen by the adjudicator. This double test tells an experienced judge a great deal about the personality of the candidate; and I found, in the exceedingly busy occupation of listening and rapidly writing down the necessary critical notes, that I sometimes knew a good deal more about each speaker than, so to speak, I had any business to know. Certain concrete facts became marginally clear to me, facts which one would not expect to deduce from a spoken performance. For a long time I paid no attention to these extra details, which after all were irrelevant or marginal at best. Then, one day, I thought I would try a little verification. I was judging at a famous girls' school, and the head-mistress was sitting with me at the table. As one girl finished, I remarked. "That is a doctor's daughter, I see."

"Yes. Why—do you know her?"

"Never seen her before."

I felt the headmistress eyeing me sideways; and presently I ventured again.

"You had some trouble with *that* one just a fortnight ago."

"We did indeed—who told you about it?"

"No one."

And so on and so forth. Now these details, as I said, were not important, because they lay outside my main preoccupation. The one thing about them that was interesting and significant was that, however little they might seem to arise from the use of the voice in speaking a poem or reading a piece of prose, *I had no other means of learning them*. Therefore they must in some way or other have been implicit in voice or performance.

And this fact, this capacity, call it what you will, has ceased to be marginal and become of real importance now that it is my business to teach. Obviously the more I know about each of my pupils the better.

I have used my space, and have no room left in which to give instances, drawn from my experience with pupils and others, showing how individual difficulties with voice proved to be related to personal difficulties and traits, and how they were overcome. To do this would call for another article. Readers can be assured, however, that nothing

here set down is theoretical only. Everything is the result of actual first-hand experience in dealing with these problems, which are best met by a double approach : that is, first of all to find the personal difficulty which the vocal difficulty expresses, and then, concentrating on the vocal difficulty, to attack both, from within by shedding light on the personal difficulty, and from without, by technical means which in turn help to relieve the inner difficulty.

L. A. G. STRONG

THE AMERICAN WAY OF LIFE

THE ARYAN PATH commented in its "Ends and Sayings" columns for February and March 1952, on the Report of the U.S. Senate Sub-committee on Ethical Standards in Government. Pamphlet No. 762 in the University of Chicago's Round Table Series, entitled "Corruption in Government" (2nd November 1952), contains excerpts from that Report and a broadcast discussion between Senator Paul H. Douglas (Democrat), Mr. John Nuveen, Jr. (Republican) and Prof. Donald Meiklejohn, held just before the Presidential election. While not free from charges and insinuations against the opposing party, the discussion is on a higher level than the less edifying of the recent campaign speeches which gave so unfortunate an impression of American politics to the foreign reader.

No one at least can charge America with keeping the family skeletons in a closet ! Avoidance of hypocrisy is good and corruption has to be rooted out but is there not the danger in parading over-freely the national vices, that familiarity may breed contempt for them ? May not the knowledge that so many are offending against ethical standards harden the individual against the pricks of conscience ?

Senator Douglas, while conceding some corruption in the National Government, says that State Government tends to be worse and local Government worse still. He also cites embezzlement last year by 45 bank presidents and 117 bank cashiers—in a population much less than half of that of India !

All this is the reverse of reassuring. Responsibility goes with power and the world's richest nation needs to set her house in order, to inspire other countries with confidence in her disinterested and enlightened leadership.

The proposals of Senator Douglas for clearing up the situation at the Government level—"a more democratic financing of campaign expenses, a code of ethics for officials, and greater publicity of incomes"—are not enough.

The Augean stables of the great Western democracy call for the cleansing river of a great spiritual (as distinct from a sectarian) awakening. America needs a nation-wide rededication to human brotherhood and to righteousness in public and in private life.

The U.S.A. desires to teach Asiatic countries the American way of life, but these lands, including India, may well put a counter-question—is it a worth while example to follow ?

AN U.S.A. CITIZEN

INTELLIGENCE TESTS AND MORAL WORTH

[**Miss Elizabeth Cross**, an English educator of practical experience and sound common sense, has contributed numerous challenging articles to our pages. She writes here of a problem which modern education faces. There are not a few who feel that more trust has been placed in modern Western Psychology and the Intelligence Tests of its devising than the inexperience and limited scope of that relatively youthful science justify. Miss Cross's article will do much good if it prompts the educational authorities to open-minded re-examination of their premises in the light of the results of applying them in practice. Intelligence and moral character ideally are found together, but Head-learning without Soul-wisdom is worse than ignorance, as the ancient East recognized and as Miss Cross implies.—ED.]

What have Intelligence Tests to do with moral worth? Precisely nothing, it would seem, and that is beginning to cause quite a lot of trouble in the world today. In an increasing number of countries (England and the U.S.A. in particular) more and more opportunities are being granted on the results of very varied Intelligence Tests. Sometimes these tests are used to decide what children shall enter which school or college; sometimes they are used in bestowing appointments; frequently they are used in conjunction with examinations and specialized interviews; but in every case the Intelligence Tests carry weight and influence.

Thoughtful people in almost every country where these tests are used have begun to notice that many of "the wrong sort" are being admitted to educational establishments and professions, are being given official appointments and worthwhile jobs. To begin with, this opinion was rather a vague feeling and many did not care to express it for fear of being branded old-fashioned or snobbish. For, on the whole, it seemed that the people who had been given these new chances were often from less well-educated families, certainly not from what the dear old snobs would call "the top-drawer"—or from any drawer at all! These wrong sorts and "bad hats" and "sharp customers" weren't impoverished sons of the clergy, or from respectable bourgeois families who had always struggled somehow into the professions and the Civil Service.

There were, however, certain people from "good families" who also began to behave in a thoroughly immoral fashion as soon as they were placed in a position to do so. It has been of some interest to trace their earlier history and to discover just how they came to be in their

good jobs, instead of being kept as an old-fashioned family skeleton in a discreet cupboard. These boys who, in the bad old days, would have been kept under firm control in the family business, or even shipped to the South Sea Islands, certainly never managed to pass the usual examinations, or to do the patient work that used to be needed to reach responsible positions. No, during or after the war they "wangled" themselves into jobs, by special tests, by alertness interviews and so on.

In the schools today there is a growing feeling that quite a few worth-while children are being excluded, by reason of various factors, from the type of secondary education that they need and deserve. The chief trouble, of course, is the limited number of secondary schools. There are also the abolition of fees and the varying density of the population. Some children can get into a school easily because there are plenty of places in their district, while another child, living in a nearby road but coming under another Local Authority, may face far greater competition.

While there is this shortage of school places it does seem tragic that so many truly worthy children are prevented from doing the work they desire. Those Authorities who believe in the supreme value of the Intelligence Tests would say that no suitable child is excluded and that those whose brains deserve what we used to call a high-school education get it. But many teachers are convinced that very large numbers of clever but unsuitable children are getting places; that many others who may not be so "quick" or perhaps do not have a high Intelligence Quotient are really the ones who would most benefit by the special training; and that these children would be of more value to the community in the professions.

Let me give some examples from school life. There is Hubert, obviously highly intelligent (he learned to read and write early and quickly), he is quiet and docile during lesson hours and does his work rapidly and with no effort. But he has never shown any desire to help anyone, or to do any kind of creative work in writing or hand-work. In the corridors and on the playground he is a menace to all younger or more timid children. No one likes him, but he has an uncanny ability to form a "gang" and to terrorize the others. He seems to be able to fascinate other boys and to get them to join him in various escapades. No kind of persuasion or argument seems to affect him. He is obviously the result of an unwise home, (his mother goes out to work, although this is not financially necessary) and has no love in him whatever. Hubert is bound to pass the fairly easy examinations necessary to enter the high school, and is certain to be successful in the Intelligence Tests. He will keep up with the work necessary, but I am certain that higher studies will mean nothing to him;

he seems incapable of appreciating spiritual values. He will do very well organizing the lazier pupils who will, probably, pay him to do their homework!

A contrast to Hubert is James. James's mother died at his birth and he has been brought up by his grandmother and father. James is the greatest credit to them both, full of good-will and friendliness, like his family. Anything that needs doing James will do, or he will suggest that his father could help. Anything the school lacks James reports to father, who will come and mend the swing, help with scenery for a play, or lend tools for the garden. James is popular with everyone, though he does nothing spectacular, and has only a few close friends. He is athletic, strong, kind and seems just naturally good. He has a delightful sense of humour and is brave and sensible. But he is by no means clever. He keeps up with his class by sheer dogged work. If he has any illness he works extra hard the minute he is better. He borrows books to take home so that he and father can tackle them together. It was quite a job for James to learn to read.... I have never seen a child work harder or with greater determination. I am equally sure that James would learn any language or craft with the same determination if it were necessary for any good purpose. But I doubt if James will get into the high school. He *may*—if he is what they call "border-line"—and there is an extra vacancy and they pay attention to his teacher's strong recommendation. I don't believe James has anything like Hubert's brains, but I know who will be the better man.

Now what would have happened to those two boys in the "bad old days" when there were what we called "scholarships," or when determined parents saved up and sent their boys (those they thought deserved it!) to the grammar school? Well, Hubert would not necessarily have passed the examination which was sometimes quite hard and was based on very steady school work. His bright "intelligence" would not have won him so much credit. What is more, he might very well have been keen on getting out into the world and earning some money early. His type of parents, too, would have preferred him to be earning, knowing that "character" and "good references" counted later on when a high-school boy wanted a job. There would never have been any question of Hubert's parents being ready to make sacrifices for him, to pay for his school or his clothes, and no grant was then available. No, Hubert would not have taken up a place; he would have used his artful intelligence in some lower sphere where, we hope, he could do less harm.

James, now, would have worked doggedly and possibly passed the examination. He would be heartily recommended by his schoolmaster; he would have recommendations, no doubt, from his father's employers

and would be recognized as obviously a worth-while boy. If he failed to get a scholarship it is most likely that his father would have scraped up the money somehow, and sent him to high school. James would have worked steadily and seriously, especially so in order to justify his father's faith in him. He is the sort to win through eventually, even if it means two or three tries at an examination. Whatever work or profession he finally took up, he would apply himself to with vigour and determination. James is the sort that will be punctual, honest, trustworthy, able to work without supervision, absolutely free from any temptation to do a mean thing. All qualities that we need in our rulers, our teachers, our doctors, our mechanics and our scientists.

At the moment, it would seem, higher education and higher posts are being handed out lavishly to any smart Alecs who can boast a high Intelligence Quotient. This is bad and has bad results. What is so ironic is that this lavish hand-out is partly the result of heroic struggles in the past, made by dogged idealists, who themselves had had to work and slave to get an education. They felt, and rightly, that no deserving child should be deprived, through lack of money, of the education that his brains demanded. They forgot that it was their moral worth, just as much as their brains, that had enabled them to educate themselves. For those who struggled, at night schools, to equip themselves for Government posts, who had the determination, the self-sacrifice, the sheer will power to keep going after a hard day's work, these moral qualities were the real doorway to advancement.

Just now, when we read of treachery by some in Government Departments, of the immorality of others put in control of subject peoples or of conquered nations, we begin to wonder about the value of so much intelligence. Brains, like patriotism, are clearly not enough. It used to be a gibe at the British people that, although their hearts were in the right place, their brains weren't. Today we are giving greater prominence to brains, and discovering that hearts are more likely to be trumps in the long run.

Intelligence Tests—Brains Trusts —Twenty Questions—all these and more, but no kind of Moral Test at all! Could you have one? I wonder. In due course life presents this test and the brains sometimes fail. It seems a pity, though, that we cannot recognize and realize that, from the earliest years, you may very well be good even if you aren't very clever, and that intelligence without love is the most dangerous quality in the world.

ELIZABETH CROSS

THE LANGUAGE QUESTION

[We publish here the thoughtful contribution of **Shri Samir Kanta Gupta** on the Indian language question, the discussion of which in our pages was opened by Shri Shripad R. Tikekar in our June issue.—Ed.]

A common past stretching through the great scriptures and the two mighty epics, the common motherland constantly held before the mind's eye, a common suffering in the struggle for national freedom and a common joy in the united aspiration for the work of the future are among the strongest bonds that have created the firm India that she is today. In the new order of things this unity of India has become all the more powerful; so much so that it seems to overflow, as it were, the artificial and unnatural barriers put up by the force of circumstances and the limitations of human agents. It is indeed serving a worthy cause to lay stress on this salient point of our collective life and to discourage all selfish ideas of petty regionalism and sectional interests. For a country of India's size and population presents a baffling variety in every sphere of life and thought; and, carried away by the current of that chequered history, it is not difficult or impossible to fail to perceive and understand her unity.

The proposals for the adoption of a particular kind of dress as the national dress of India, and of one particular language as the national language, are born of a laudable sentiment, the sincerity of which can hardly be questioned. One thinker has gone so far as to christen the language of the future as "Bharati," *i.e.*, that which is spoken in Bharat. The name may convey the idea of a new language, but it is our old friend, Hindi. We should have no enmity towards Hindi or, for that matter, towards any of the languages of India—of the east, the west or the south. Nor do we think it is of any avail to discuss threadbare the merits and demerits of each claimant for the position of the national language. It is better, as history confirms us in saying, to let the right thing take shape of itself than to decide hastily upon something and force it on the unwilling or divided mind of the nation, with possibly disturbing if not catastrophic results.

The difficulty lies in the human mind's incorrigible love of simplification; it prefers to look at things through a known set of formulæ and settled canons of judgment. Therefore it is not surprising that by unity or oneness it understands a monotonous, stream-lined uniformity which looks simple and easy to achieve. But truth is rarely so simple. Even the Roman Empire, that classical example of organized state power, rigidly unified under a single sovereign authority at the centre, failed to survive and ultimately

collapsed under its own weight, broke up into pieces and passed into the limbo of oblivion. England, America, Australia, Northern Ireland and South Africa all speak one language, yet they are hardly united in the true sense of the term. In regard to many matters there is among them a feeling of distrust and suspicion. Had a common language been the *sine qua non* of any unity in a considerable human aggregate, the ideal of a world union would be a mere chimera and deserve no further efforts. But whatever gulf the human mind in its stupidity thinks impassable the heart of man negotiates easily, and that is how, in spite of differences in language, food, dress, manners, religion, and national characteristics, the peoples of the world succeed to some extent in coming closer to each other. A means can always be found for mutual understanding.

This warning against dead uniformity does not mean that all the 225 spoken tongues of India are to be equally honoured and encouraged. That would be going to the other extreme. In fact, a disproportionate emphasis on variety is as injurious as a disproportionate emphasis on unity. A solution can be found if we are prepared to see that there are in India only about a dozen languages which bear the stamp of the soul expression of a group of people who have their own particular way of meeting the broad as well as the intricate issues of life, and a unique make-up which finds graphic expression through their literature and other artistic creations.

Neither unity nor diversity, but unity in diversity, is the key to the closed chamber. India is a vast country, as large as the whole of Europe without Russia. The high mountainous regions of the extreme north give the people a health, a temperament and an outlook which is very different from those found on the exuberent green plains of the Gangetic Delta or the rough and dry tracts of the south or of Rajputana. This variety is not a curse. It is a blessing, though perhaps a blessing in disguise. And to allow a group of people naturally speaking its language to develop itself on its own lines is to ensure the basic regional freedom without which there could grow up no voluntary, living and lasting nation-wide unity.

Our Constitution has provided for a 10- year transition period after which Hindi will automatically become the national language. Delhi, where masses of men speak almost only Hindi, is India's political and administrative headquarters. This gives a double advantage to that language, and it is slowly making its way onwards. It may be that in course of time Indians throughout the country will acquire a sufficient working knowledge of this language to make good use of it in their workaday life. But whether, for all the politicians' verdicts, and all the propaganda in its favour, it will attain to such heights and depths as to conquer spontaneously the hearts

of men as Latin did in earlier times in Europe and again French in the mediæval ages or English has done in recent times all over the world, remains to be seen.

English can hardly take the place of our national language, though the insistence on its being efficiently taught and studied in India is proper and necessary. In ancient India Sanskrit was accorded the glory it deserved. Perhaps that history cannot be repeated, although there can be noticed some encouraging signs of Sanskrit gaining more and more attention and care from the increasing number of its votaries. It may be that some time in the future some modified and popular form of this language of the gods, *devabhasha*, will come into its own by virtue of the great geniuses who have contributed to its literature. Such a language, made rich, supple, dignified and strong and adequate to express all the deep and complex shades of thought and feeling, by great poets and masters of prose, and thus commanding country-wide respect, admiration and cultivation, cannot altogether be ruled out as a future possibility.

SAMIR KANTA GUPTA

SOVEREIGNTY, A MAKE-BELIEVE

Mr. Norman Cousins, one of the clearest of American thinkers, is deeply disturbed by the failure of the horror of the hydrogen bomb to make a deep and lasting impact on the public mind. It had been only a one-day wonder, this thing of evil, capable of destroying millions of human lives in a flash. He took occasion to contrast editorially in his *Saturday Review* of December 13th this public indifference with the "brief flurry of sanity" which the far less powerful atomic bomb had caused.

Then many had recognized that world anarchy had to be destroyed and that only an effective world government could destroy it. Why, nevertheless, had the "pygmies," taking advantage of the general indecision, been able to "cut the big ideas down to size," pleading what Mr. Cousins calls "the myth of sovereignty"? His analysis of the reason is worth pondering :—

> Our emphasis had been on things rather than ideas. We took a narrow view of power, regarding it largely in terms of destructive potential, and not quite recognizing that this particular crisis called equally for things of the spirit, for ideas with spaciousness and moral grandeur that could win the fight on the first front—the human responses of people.

People had been able to side-step the challenge of the atomic bomb by talking about constructive uses of atomic energy. The hydrogen-bomb cannot be camouflaged. It is "a tightly packaged instrument for mass human slaughter; that and nothing more." It has to be controlled and that, as Mr. Cousins recognizes, demands the elimination of war. He believes that the fear of internal pressure would make Russia hesitate to become part of "a workable world society based on justice and enforceable law." But the UN has to be strengthened if it is to become

> a common government with adequate and even overwhelming force, based on fixed and fair obligations, and built upon the principles of justice that would command the allegiance and hopes of the world's peoples.

CHRISTIANITY IN INDEPENDENT INDIA

[A liberal-minded and earnest Christian, **Shri S. K. George**, advances here a plea for the integration of Christianity into Indian Religion. A peculiar phenomenon has been noticeable in India for several centuries. Almost every ancient religion and many modern ones flourish in this country. The spirit of tolerance in India is great and even that of appreciation is not lacking. Ethnically, a fusion of many races is occurring in the United States of America ; morally and psychologically a fusion of religious ideas and ideals is emerging in India. It may well be conceived that numerous forms and aspects of Hinduism and Islam, of Zoroastrianism, Christianity, etc., will in the course of time assimilate each other and out of it all will arise One World Religion with a metaphysical philosophy and a lofty ethic inspiring masses of people to translate into practice the ideal of Universal Brotherhood. Naturally, that One World Religion will be the Wisdom-Religion, the *Bodhi-Dharma* of the ancient world. At present every single creedal religion, while rooted in truth, is full of errors, false notions and superstitions but as men and women study and compare they will perceive what is true and, rejecting the conflicting ideas, will adopt the true. This is a grand hope, worthy of all the effort needed to bring its realization nearer.—ED.]

In spite of the unequivocal declaration in the Indian Constitution that India is a Secular State, it still seems necessary to assert the right of non-Hindu religions to exist in this predominantly Hindu country. That is because there are still groups and parties in the land which seem determined to force the Hindu culture and way of life upon the nation as a whole. The efforts now being made by certain interested parties to ban by legislation cow-slaughter in the country are an indication of the threat to the essential secularism of our State. It ought to be realized beyond question that India is a land, not of one religion, but of diverse religions, and that the State does not sponsor or foster any one religion at the expense of the others.

This is really in keeping with the genius of India, which through the ages has followed the path, not of mere tolerance, but of acceptance of diversities of creed and practice. Acceptance means assimilation. An unkind Christian critic of the Hindu way once remarked that Hinduism had swallowed every religion it had come across ; it would fain swallow Christianity, only Christianity sticks in its throat and refuses to go down ! Hinduism has not only swallowed but digested most of the faiths it came across. Indian Christianity too, if it is to fructify in this land, must be willing to not only go down the throat of Hinduism but to get digested within it so as to enter the blood-stream of the nation's life. In doing this it will only be fulfill-

ing the dictum of its Founder that it must die in order to live, like a grain of wheat which, except it "fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Of course this process of assimilation has to go on continuously as the constituent faiths grow and develop. There have been periods when Hinduism has been mainly on the defensive, building up walls, mostly caste regulations, to protect itself from the inroads of other faiths. But there have also been glorious periods, or periods when at least creative individuals have cast aside protecting shells and entered into fruitful intercourse with other faiths, resulting in significant mutations and advances in the nation's culture and progress.

One recalls in this connection the great achievement of Kabir, the inspired weaver of northern India, who declared that there was neither Hindu nor Muslim, but only man as the embodiment of the Divine. The beautiful legend that his dead body, over which Hindus and Muslims were quarrelling for their respective rites of burial or cremation, was found, when the covering was removed, to have disappeared, leaving behind a bunch of flowers, testifies to the reconciliation that he had urged between the warring creeds. There have been other efforts at reconciliation or assimilation in modern times, the Brahmo Samaj and the Theosophical Movement being two of the best known.

But the effort at assimilation has to be continually made at fresh levels. A decadent India under foreign domination failed to work out a creative synthesis under modern conditions and has paid dearly for that failure. The vivisection of India on the basis of religion has been a sad consequence of our failure to embody the peculiar genius of our country in terms of modern thoughts and needs. But Partition has not, as we know, solved our problems or removed the challenge of rival faiths coexisting in this country. India continues to be a land of many religions, perhaps the only country where all the living religions of the world confront one another. It may be that in the Divine Providence the reconciliation of conflicts in religion is the special task assigned to India and in working this out she will be equipped the better to play her part as peacemaker to the world at large.

Among the many religions that have met on Indian soil and have contributed to the tension in the country is Christianity. It is often not realized that Christianity is no newcomer to this land, did not come as the insidious vanguard of a conquering foreign power, a specious instrument for denationalizing and subjugating the country. It is not so widely known as it ought to be that Christianity found its foothold in India as early as the first century A.D. and has maintained and strengthened that foothold all through the twenty centuries of that religion's existence. The Syrian

Christians of Kerala are not the products of recent Western missionary activity, or the tools of a foreign power for subjugation of the country.

This ancient and respected community on the West Coast of India had centuries ago worked out a *rapprochement* with its sister communities in the land, and flourished under non-Christian rulers. But the reconciliation achieved between Christianity and Hinduism was not on a very high or spiritual level. Neither of the two religions were very much alive and active during their long association. So the members of the Christian community in Kerala were content to settle down as almost another caste within the Hindu society around them, although worshipping in their own churches and maintaining their caste or communal regulations regarding food, marriage, inheritance, etc.

But a reconciliation achieved on anything less than the highest conscious levels breaks down when subjected to new tensions. Such a test came when this isolated Christian community was discovered by the militant Christian churches of the West in the 16th and subsequent centuries. The Syrian Church became infected with the virus of proselytism and has receded from its attitude of amity towards its Hindu neighbours. Mass conversions, mainly from low-caste Hindus and outcastes, have strengthened communal consciousness and fomented rivalry with other communities. Communalism became virulent with the developing of political consciousness as power seeped down to the people under modern democracy. Consequently we find increasing communal tension between the Hindu and Christian communities in Travancore-Cochin, vitiating the politics of that progressive corner of India.

Reconciliation between religions and between cultures is possible on many levels and many bases. It is possible, *e.g.*, on a basis of equal disregard of all religions. The indifferent Hindu and the indifferent Christian, people who are lukewarm or sceptical about all religions, can come together and feel kinship for a time. But that camaraderie is easily shaken and the indifferent religionist can turn into a rabid communalist when communalism has its political rewards and prizes. That is what happened in larger India with regard to Hindu and Muslim. The transformation of the late M. A. Jinnah, once an advocate of Hindu-Muslim unity on the basis of equal indifference to both faiths, into a virulent advocate of Muslim communalism is a case in point. Only conscious reconciliation on the basis of equal respect for different religions and cultures will stand the strain of the divisive tendencies in the modern world.

This is extremely difficult to attain, but not impossible. Ardent belief in one's own religion is only too often associated with an attitude of militancy towards other faiths. The Christian missionary, *e.g.*, is often a man of genuine good-will, a

lover of his kind, but his exclusive faith makes him a sectarian and a fomenter, in all good faith, of communal rivalry. Gandhiji is the outstanding example in the modern world of a convinced devotee of one faith who was an equally convinced advocate of equal respect for all faiths.

This double conviction rests on an insight into the essence of religion, an acquaintance with its various manifestations in historic times and an understanding of its line of progress. For the basic faith of religion has found expression in many countries and ages, and has shown an advance, line upon line and precept upon precept, that is as remarkable and fascinating as that achieved in science or in any other field of human endeavour.

What is this basic faith underlying the various historical religions and needing to be kept alive and respected in all its manifestations? It is, as Dean Inge has said, "that raw material of all religion, perhaps of all philosophy and art as well, that dim consciousness of the Beyond which is part of our nature as human beings." It is this very consciousness that modern materialism seeks to deny. "Modern sensate culture is based on the premise that only the things that we see, hear, smell, touch and otherwise perceive through our sense organs are real and have value. Hence fulness and richness of life is measured by the maximum of sensory reality-values, appropriated, possessed, enjoyed and used by an individual or group."[1] This is fundamentally opposed to the teaching of religion, of all religions, that a man's life does not consist in the abundance of the things he possesses. Jesus characterized a rich man who put his trust in the abundance of his possessions as a rich fool, for "what," he asked, "is a man profited if he shall gain the whole world and lose his soul, or what shall a man give in exchange for his soul?"

There have been in the course of human evolution a few outstanding individuals to whom the Unseen and the Eternal have been intensely real. They are the Master Minds of humanity, the founders of religions. The recapturing and embodying of their insights in terms of modern thought and life is the supreme task before humanity in this generation. These great Master Minds of the past, the Buddha, Jesus, Muhammad, Sri Ramakrishna and others are the Pioneers and Great Companions of mankind in its upward march. The expressions and interpretations they gave to their basic faith were conditioned by the age in which each lived, by the traditions and outlook which each inherited and in part transcended. Hence the varieties of religious experiences and cults. But it is essential, vital, to realize the basic oneness that underlies the variations and to emphasize and bear witness to that. Such a witness to the abiding realities of life,

[1] Pitirim Sorokin: *The Reconstruction of Humanity.*

to life's fundamental meaning and value, is the supreme need of the hour. In bearing this witness the great religions of the world can and must come together. But to do that they have each to discover the cardinal, essential truths they stand for.

That leads me to speak of what I regard as fundamental in Christianity, its peculiar flavour and emphasis. These factors to my mind are two :—

(1) The moral holiness of God and His demand of righteousness from man. The idea of the holy was not at first, and is not yet entirely, associated with the moral and the good. The association of morality and righteousness with the concept of the Holy and the Divine is one of the achievements of the religious consciousness and in this the Hebrew Prophets were the leaders of mankind. "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity," said a Hebrew psalmist. And the essence of the Hebrew and the Christian religions is seen in another great saying of an early Hebrew prophet: "Wherewith shall I come before the Lord and bow myself before the high God?...shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Christianity carries on and completes this realization of God's moral holiness and this demand for righteous conduct from man.

(2) The linking up of love to God with love to one's fellow man. In his summing up of the Jewish Law Jesus coupled these two commandments together as of equal importance. And Jesus extended the bounds of neighbourliness to all mankind. The question, "Who is my neighbour?" he answered with an inimitable parable: that everyone who is in need, be he high or low, stranger or compatriot, is our neighbour, to whom selfless love is due. If Christianity had emphasized these two commandments, even to the exclusion of everything else, the world would have come nearer to the Kingdom of God!

But there is much else in Christianity which many Christians hold as belonging to the essentials of the religion, and which therefore continues to divide its adherents into rival, warring camps. There are, *e.g.*, the Messianic claims and the expectation of Jesus's imminent return as the judge of all mankind. But that whole conception belongs to the world-view of 1st-century Judaism and has been wholly disproved by the course of history.

There is further the belief in Jesus as a mediator between God and man, as the one and only Incarnation of God. This linked up with the belief in Jesus's rising again from the dead and living in the hearts of his devotees as an energizing presence. This to most Christians is the living

essence of Christianity, the experience of the Living Christ in the heart of the believer. The Christian who experiences this, who identifies Jesus with God, must have the right to do so. Only he must not deny other mediators between God and man, other experiences of God's presence in the human heart. Such denials lie outside the positive experience of the Christian and therefore have no validity. If to many, perhaps most, Christians Jesus is an *Ishtadevata*, the devout Hindu will not quarrel with or question that; only the Indian Christian must not go outside the realm of genuine religious experience and deny the validity of other *Ishtadevatas*.

Wandering about the precincts of a magnificent South Indian Hindu temple, and seeing a small shrine there somewhat like a Christian chapel, the vision came to me of a Christianity that finds its place and keeps its distinctive flavour and fragrance within the framework of Indian religion. Christianity in an Independent India might yet find its rightful place within Indian religion, might yet become truly Indian without ceasing to be Christian.

But the vision that really enthrals me is beyond the walls of Churches and Temples. It is of people coming out of the stifling atmospheres of the so-called houses of God and meeting Him face to face in the broad open spaces of the world, amid the toils and sufferings of a humanity that is striving to realize the Kingdom of God on earth. Hindu, Muslim and Christian, indeed men and women of good-will of all religions and of no religion, can unite to achieve and maintain peace and justice on earth. That to me will be the fulfilling of Christianity, of Religion, in India and the world at large.

S. K. GEORGE

THE WOMEN OF MADRAS

The 132-page illustrated Special Annual Number (January 1953) of the *Women's Welfare Journal* is a credit to the Madras Government's Department of Women's Welfare. It contains excellent articles, attractive pictures and gems of thought from many sources as page fillers. The Department's own labours are summarized under the heading "Love and Serve" which carries reassurance that the approach is not *de haut en bas*.

In THE ARYAN PATH, for June 1946, Mr. F. L. Brayne, I.C.S. (Retired) insisted that the health, comfort, training and happiness of the women were as necessary to the raising of the standard of living as was large-scale planning.

> We train boys and we train men and they all slip back—because we have forgotten to train their wives, mothers and sisters, and it is they who are really responsible for the new things which we wish to see established in the homes of India....Better farming, better sanitary measures and all the other things are only means to...better and happier homes.

Even the promotion of social education and adult literacy, which the Department of Women's Welfare puts first among its aims, should subserve the aim of greater family welfare and happiness.

RELIGIOUS TOLERANCE IN MALABAR

[The Malabar area on the southwest coast of India includes the territories now joined in the United States of Travancore and Cochin. This region has produced many famous men, including the great Shankara, and in modern times has been distinguished for enlightened rule in general and a high literacy percentage compared with the country as a whole. **Shri M. Kunhappa** brings out here the high degree of religious tolerance which has characterized the region, though it has not been altogether free from communal difficulties; all has not always been smooth sailing in Hindu-Moplah relations, but by and large the tolerance in which the people of several faiths have lived together in Malabar has set an example which some in certain other parts of India might with profit emulate.—ED.]

The celebration of the 19th centenary of St. Thomas's Mission at Madras and at Ernakulam on the West Coast of India makes one remember with pleasure that Christians have been living in Kerala for nearly 2,000 years without being persecuted as in Europe. There were Christians in Kerala when the Britons were still Pagans. The association of Christians in Kerala with the followers of several other religions is not only notable for the number of centuries that it has lasted but also for the spirit of religious tolerance exhibited by the orthodox Hindu sovereigns through the ages.

Malabar, being on the western seaboard of India, was in ancient days the meeting place of merchants of many nationalities. In the pre-Christian era there were Phœnicians, Greeks, Romans, Egyptians, and Arabs from the West, and Indonesians and Chinese from the East. These people were not only granted trading facilities by the Keralites but were also permitted to worship according to their own lights.

Cranganore, which was the most important seaport, had a Roman temple dedicated to the apotheosized Emperor Augustus, two Buddhist chaityas, a Vishnu temple, a shrine dedicated to Kannaki and a Jain monastery. By the 10th century A.D. synagogues had been built by the Jews who were given refuge in the beginning of the Christian era, and who continue to thrive in the place to this day, having never been persecuted in Kerala in all these hundreds of years as they have been in many countries of Europe. The interesting fact is that the synagogues, churches, viharas and Hindu and Jain temples flourished side by side, everybody respecting everybody else's religion. And they still do so.

The permission to build synagogues and churches in close proximity to Hindu temples was given, not by modern enlightened Christian kings, but by ancient orthodox Hindu sovereigns. At Mattanchery,

Chennamangalam, etc., churches were allowed to be built almost at the gates of the palaces. Modern Christian missionaries who came with book and candle to civilize India were surprised, perhaps not very pleasantly, that the children of Abraham, who had been persecuted for centuries by their co-religionists in civilized Europe, had been living side by side with Christians under the heathen kings whom they had come to civilize. Muslim travellers too were pleased to find Muslims living in India like brothers among Hindus, Christians, Jews, Buddhists and Jains. There were Muslims in Kerala during the lifetime of the Prophet. The liberal policy of the Hindu sovereigns was at the bottom of this religious tolerance and mutual good-will. If the ruling power wishes it, harmony among followers of different religions is not difficult to achieve.

The kings of those days, who encouraged harmony among different creeds, did not stop at that. Nadum Cheran Achan, one of the earliest Perumals of Kerala, made liberal endowments to places of worship set up by different communities and religionists. According to tradition, it was he, who believed in Shiva and Kali and worshipped them, that gave permission to build a mosque on the site of a dilapidated Shiva temple. Emperor Sthanu Ravi of the Perumpadappu Swaroopam permitted the Ruler of Venadu to grant the site of Tharisappali at Quilon to Christian merchants under Maruvan Saphir Isa. The orthodox Nambudri Brahmin Raja of Chembakasseri erected an altar in the Kodamalur church and had a church built at Parakkad. The Paliyam Plates of King Vikramaditya Varaguna of the 9th century A.D. mention the grant of certain lands to the vihara at Sori-Moolavassam in the very heart of the Perumpadappu Nad. The Kolathiri Kings of North Malabar, themselves staunch Hindus, welcomed Buddhists and Jains and allowed Arabs to settle down and worship their own God in their lands. These kings gave places to settle to the members of alien religions, some of them refugees from persecutors in other countries, allowed them to worship in their own way and granted to all of them all the political, economic and social privileges that Hindus enjoyed. According to one writer, the Christians who lived in Kerala in the 16th century—at a time when Protestants and Roman Catholics in Europe were at each other's throats—were "subjects to Hindu sovereigns in all temporal matters, and their privileges were most religiously guarded by the native Rajas."

Traditions and ballads are replete with instances of hearty co-operation among followers of different religions. In this remote corner of India we find Hindus making offerings to Christian churches at Malayathoor, Koratti, Kottar, etc., and the Christians sending similar offerings to Ponnani, Kanjiramuttam, etc. We find Christians participating in

the Hindu festivals of Onam, Vishnu and so on. In Madapura and other places Muslims send offerings to Hindu deities. In one place the spirit of a Hindu, Ayyappan and the spirit of a Muslim, Vavar, are worshipped together as friends. Probably they were friends in life.

The State of Travancore was a pioneer in permitting temple entry to Harijans. In Kerala one can have the pleasant sight of onetime untouchables among the greatest scholars, poets, international scientists and famous artists, to say nothing of High Court Judges, Ministers and big business men. A sight that would have immensely pleased the great social reformer, religious teacher and saint, Swami Vivekananda.

At present the Christians in Travancore and Cochin are a strength to reckon with, whether judged by their numbers, their financial resources, their industrial position, their agricultural possessions or their cultural advancement. We may hope that the centenary celebration of St. Thomas's mission will encourage the continuance of harmonious relations among the several communities in Kerala, which has given asylum to the religiously oppressed through the last 1900 years.

M. KUNHAPPA

THE MYTH OF HAMLET

In "The Scientist as Hamlet" in *The Saturday Review* of December 13th, Michael Amrine, who is on the staff of the Federation of American Scientists, works out a telling and significant comparison. The atomic physicist in particular seems to fit Hamlet's rôle, though his predecessors back to the Industrial Revolution and beyond had contributed to the building up of his ordeal and his dilemma.

Reason, in furnishing playful ideas of which mankind made deadly toys...had wielded a power for which accounting and responsibility must inevitably come.

Mr. Amrine questions whether physicists had anticipated "the end-result of preparing powers neither they nor any other group of men were prepared to use wisely." They had not been without misgivings. Having produced the atomic bomb they had, at the last moment, asked the Secretary of State to make sure it was not used against civilians in Japan. The reaction of one of them to the news that it had been so used had been physical nausea and a psychological inhibition against ever seeking diversion again on the playing-field where the news was brought to him. But—"physics has more military work than it had at the height of the war."

The modern princes of science act. But they also think and feel. They fear bad dreams—and hesitate. "But for our bad dreams we would all be princes in that kingdom of kingdoms wherein man would come to rule himself."

Mr. Amrine blames the physicists' retreat from trying to influence political developments, their failure, like that of Hamlet, to let the people "use their collective conscience."

A brutal Claudius menaced the entire world. It was clear that he lived by the sword. It seemed clear to the physicists that *they* could wield a sword which would restore fruitfulness in the rottenness that was Denmark....

"What history will remember," Mr. Amrine writes, "will be what few physicists believe in, even as Hamlet could not act upon it, the *conscience* that says murder is most foul."

NEW BOOKS AND OLD

CULTURE

THE PRINCIPLES OF CULTURAL CHANGE*

Sir Robert Walpole remarked: "Read me anything but history, for history must be false." Dr. Johnson considered history to be a kind of almanac-making. Walpole implied that history was unrelated to the life of the time, that it had no point of contact with the normal lives and minds of mankind. Johnson implied that history was assertion unrelated to philosophy or intellectual curiosity. We have advanced from these views of history and today, even if we do not regard history as an exact science, we nevertheless attempt to discover a philosophy of history.

In recent years, thanks to Professor Toynbee's monumental work, *A Study of History*, we have been led to ponder upon the setting in which civilizations rise and fall and today, when European civilization is in evident peril, scholars are led to diagnose the causes of the peril and to seek for remedies. It is from this point of view that Professor Sorokin's contribution has to be emphasized and we owe a debt to Mr. Cowell for presenting Sorokin's erudition to us in a manageable epitome.

Sorokin's basic ideas are:—

(1) Historical development must be seen in a wider perspective than that of most writers.

> ...authors have remained prisoners of their own limited set of values, so that they have been blind to other systems of values including those by which countless generations of mankind were once willing to order their lives and their actions.

(2) Culture is primarily concerned with purely mental phenomena—meanings and values. Any particular culture implies a cohesion and an inner harmony between its various facets of the Good, the True and the Beautiful. Unless all these miscellaneous cultural manifestations can be so related, it is not possible to speak about a true cultural system at all.

(3) Civilizations, for example, those of Egypt or of the West, show a succession of cultural systems and hence civilization is no monolithic term. External factors do not shape culture and are secondary. Thus, materials regarding diet, dress, entertainment, etc., collected by anthropologists are purely spatial and mechanical collections of cultural objects. "A culture must possess inner unity and integration."

> A central meaning or idea or mental bias should and can be discerned permeating all life and activity of those who sustain and bear a true culture, which may therefore be said to have its own meaning and logic.

These basic ideas Sorokin illustrates from a study of 2500 years of culture and he considers it possible to discover the rise and fall of three main types of human culture, which he describes as "ideational," "idealistic" and "sensate." An ideational culture may be described as that of an age of faith and a sensate culture as that of an age of science and of the common man, while the term "Idealistic" denotes a blend of these two and emphasizes the creative activity of the human mind in reasoning and philosophy. Sorokin's principal work, *Social and Cultural Dynamics*, contains the results of a series of historical enquiries from which the three cultural patterns emerge. In this work, he has surveyed the whole history of the culture of Western Europe from the earliest times in the

---

* *History, Civilization and Culture: An Introduction to the Historical and Social Philosophy of Pitirim A. Sorokin.* By F. R. COWELL. (Adam and Charles Black, Ltd., London. 259 pp. 1952. £1-1-0)

fields of painting, music, literature, science, philosophy and law.

It is interesting to survey Sorokin's criticisms of the views of earlier writers on art. We cannot go through all these criticisms, but Sorokin finds the true explanation of the evolution of art in the repetition and fluctuation of these ideational, sensate and idealistic styles. The ideational style in its finest form is purely symbolic, having no resemblance to the visual or sensory appearance of the object depicted ; the sensate style gets near to the actual form of the objects. Between the extremes of these two forms are many sub-classes or mixed forms which may be elaborated. For us, Sorokin's ideas on Hindu art are especially interesting :—

> Sorokin has no difficulty in quoting eminent authorities who stress this other-worldly aspect of Hindu art, pointing out that it has no counterpart in "modern" (*i.e.*, visual sensate) European art. Sanskrit lacks a word for art, in the sense it is used in modern European languages. Art for Hindu peoples is life as it is interpreted by religion and philosophy. Art for art's sake is consequently unknown. Instead a symbolism was created to express the various qualities of the Supreme Soul in imaginary superhuman figures. In this way arose the designs of many-headed gods and goddesses with many arms. Incomprehensible to the average uninstructed spectator trained to recognize and to like modern Western European art, they may not become more comprehensible by being labelled "ideational." However, the first advantage of such a label is that it points to the fact that in Hindu art such a spectator is in touch with the products of a civilization which is radically different in kind from his own, based upon different presuppositions about the nature of reality and of the values to be put upon the things of this world.

It is equally interesting to study his analysis of the conspicuously sensate or visual style of Hellenistic art. Among the characteristics of sensate art, he mentions figures of young men and women, portraits of individuals, rural landscapes, dramatic and historical scenes, everyday life, crowds and mobs. There are many stages or landmarks in art between the 4th century B.C. and our own times and Sorokin surveys all these, emphasizing the conflicts and changes.

If one had space, one would have liked to review Sorokin's illustration of his thesis through the survey of music, literature, literary criticism, philosophy, ethics, law, politics and economics. As it is, we have to be content with noting his conclusions on the nature of cultural and social change. Sorokin emphasizes the complexity of cultural systems. While many historians have been so impressed by this complexity as to be sceptical of the possibility of detecting any order in the apparently chaotic and casual sequence of events, such a view, which Sorokin describes as "social cultural atomism" rejects any search for uniformities as unwarranted.

Opposed to this is the school of historians and sociologists who regard the culture of any area or period as entirely integrated and Toynbee's great work, *A Study of History*, is taken by Sorokin as an example of this attitude. Between the atomists and the integralists, there are many other currents of sociological thought, such as those popularized by the diffusionists, for example, who regard a culture such as that of Egypt as a completely integrated whole and yet imagine in some obscure way that various elements could separate themselves from the rest of the system and be scattered in different directions to take root in other forms of culture.

All such theories, according to Sorokin, fail to do justice to the real nature and wide range of cultural and social systems. Sorokin lists language, science, religion, the fine arts and ethics as the main cultural systems of mankind. Each of these systems has many sub-systems, for example, under the fine arts, literature, music, the theatre, architecture, sculpture and painting. To contend that man and society are perfectly rational and logical, as the integralists do, or to believe that man and society are completely non-rational and non-logical is equally wrong.

Cultural changes occur not merely from one area to another, and from one

social class to another, but also from one period of time to another. The four theories of this temporal aspect of cultural change maintain that :

(1) ...when all varieties of cultural phenomena change, they all change at the same time.

(2) Some classes of cultural phenomena always lead in the change, while the others lag in a certain uniform order.

(3) All cultural phenomena change but in no uniform order and in merely haphazard sequence.

(4) Some classes of cultural phenomena change at the same time, others at other times but uniformly in a settled order of change, while there are yet others which show no uniformity at all in their changes.

Sorokin's findings confirm that the main forms of art or science or philosophy or their categories and first principles or several aspects of law and ethics united into one system, broadly speaking, change together, causally and meaningfully, and in time, whether this time is a year, a decade or a century.

I wish I had space to elaborate Sorokin's explanation of the relationships of man and of causality in cultural life in both their static and dynamic aspects, or to indicate even cursorily the wealth of material studied and presented by him in each of the 14 main cultural sub-rhythms in the passage of Western culture from a dominantly ideational phase to idealistic and sensate phases. I have, however, to pass over these as also over his examination of the theories of periodical social changes.

I shall conclude by indicating his emphasis on the principle of immanent change in social and cultural life and the principle of limits. Sorokin considers that the true source of change must be sought within a social-cultural system, although external factors may also play some part. Change is from within and the alternative to it is a static equilibrium, which is fatal for any organism, as change is the law of life. While it is illogical to look for the source of change in the environment instead of within the process of life itself, we cannot completely neglect external forces. While, for example, we have to explain the changes in the family system as immanent, we have to take into account their inter connection with the State, with business and religious organizations, and with other social systems.

One practical result of adopting Sorokin's view would be to introduce a more cautious note into historical survey, in expounding the so-called causes of great historical events.

Instead...of historical phenomena being regarded as an amorphous lump occasionally disturbed or lifted by one or two magic levers, whether economic or bacteriological or climatic, Sorokin depicts history as a field of forces developing according to their own internal principles of evolution, and interacting not in a mechanical but in a truly dynamic fashion.

This is a very sketchy attempt to epitomize this survey of Sorokin's historical and social philosophy. Cowell has done for Sorokin what D. C. Somervell has done for Toynbee and Herbert Wildon Carr did for Croce. Sorokin's ideas will never be popular or fashionable, but Cowell will have achieved his end if he has familiarized the students of history and sociology with the essence of Sorokin's ideas as expounded in his *Social and Cultural Dynamics*.

N. K. SIDHANTA

The Alchemists: Founders of Modern Chemistry. By F. SHERWOOD TAYLOR M.A., B.Sc., PH.D. (William Heinemann, Ltd., London. 246 pp. Illustrated. 1951. 12*s*. 6*d*.)

Alchemy would seem to have no part whatsoever in modern life. In this high-speed age it belongs, surely, to those dark days when witches were burned at the stake and anything that could not be understood was "magic" of the blackest variety.

Yet how wrong is such an outlook! Undoubtedly, one day *we* shall be thought of as ignorant bunglers, for our own greatest discovery, not made by all scientists yet, is that we know almost nothing. It is a fact that the

debt owed by modern science to the ancient alchemists is very considerable. From their patient work, crude though much of it may seem today, is derived our "Philosopher's Stone"—nuclear fission—source of cheap light, heat, transport, perhaps the much-sought-for panacea for certain human ills, even if at present it is mainly utilized for destructive purposes.

Dr. Sherwood Taylor's history of the founders of modern chemistry is one that deserves to be read carefully and intelligently, for, besides being a record of the alchemists of many countries and their work, it contains his own considered opinion regarding the underlying beliefs of which alchemy was the outward expression.

Alchemy, unlike modern science, was essentially religious. Certainly the alchemists set out to transmute baser metals into gold and silver, but they also developed a theory of natural philosophy and their works "indicate that they were men of intelligence and seekers after truth." They thought that many natural changes were wrought by the subtle breath or influence which they called *pneuma*, a strange "spirit," something midway between mind and matter, the power of which directed generation and evoked new forms.

Dr. Taylor tells us that alchemy is still an unsolved problem. The alchemists were determined that their work should not be understood except by those who had the "key." In consequence, many of their experiments are apparently impossible to repeat as we cannot understand how they were carried out. The stories recorded in the book of the many cases where transmutation of metals was successful are fascinating, but hardly believable. Indeed, after we have finished reading we feel that the subject is one that we must explore further.

Perhaps a slight criticism of this work would be that we are given too much history and not enough about the actual experiments and their significance. The various instances of American spelling are also somewhat disconcerting to English readers.

The many illustrations are excellent and there is also a most helpful list of books recommended for further study.

The day of the alchemists may be past, but perhaps, as Dr. Taylor says in conclusion,

> the pendulum, which has swung from the spiritual view of things to the material one, will swing back, and succeeding generations will see the...alchemical concept of nature as a poor foreshadowing of the natural philosophy to which they will have attained.

A. M. Low

Persian Painting of the 14th Century. With an Introduction and Notes by DOUGLAS BARRETT; *Japanese Colour Prints from Harunobu to Utamaro.* With an Introduction and Notes by WILFRID BLUNT; *Kangra Painting.* With an Introduction and Notes by W. G. ARCHER. (The Faber Gallery of Oriental Art, Faber and Faber, Ltd., London. Each 24 pp. Illustrated. 1952. 12*s.* 6*d.*)

These "flimsies," as booksellers call them, are beautifully produced. Indeed, considering that they contain coloured illustrations, the price is remarkably low.

In the West we still know far too little about the arts of the East, but here are three specialists to give us what help they can. The fact is that we are very ill-grounded in Eastern history. Mr. Barrett says, of one of "the first of the great Persian books":

> Most of the miniatures make little use of colour. The expression is by line, not the calligraphic line of later Persian painting, but something more abrupt and powerful. Certain motifs, like the background of the looped curtain, belong to the ancient tradition of the Eastern Mediterranean.

Of a later phase he says:—

> The Persian artist finally restricts himself to those few visual conventions, the manipulation of which seems to have given him complete satisfaction for over two centuries—the high horizon of spongy rocks, the ground scattered with tufts of flowers, the sky gold or deep blue as of high noon, and doll-like figures.

Years ago an English artist told me (rightly or wrongly) that some of these doll-like figures were merely stencilled from conventional designs. I must be wrong in preferring the later Persian paintings, for it is obvious that Mr. Barrett does not rate them highly.

More than two generations have familiarized us with Japanese colour-prints, and nearly 50 years ago I was able, on account of being a Buddhist, to buy a few of the early and rare examples. Mr. Blunt amusingly tells us:—

> Legend relates that the first Japanese colour-prints to reach Europe were a handful of sheets from a book by Hokusai which had been used as wrapping in a consignment of porcelain sent to Paris in 1862. Though it has now been established that the prints had, in fact, arrived much before this time, we may take the date as marking the starting-point of their serious introduction....Whistler was captivated by their daring compositions.

If he started with Hokusai or Hiroshige we need not be surprised. At least I, once again, prefer the later work, and not wholly through ignorance. Because I had written an article on In and Yo, the Japanese Embassy, a little before the Second World War, sent me two sumptuous volumes illustrating what we might call the Ancient and the Modern.

Nobody can fail to delight in the graceful lines of these colour-prints. Oddly enough, the eyes of the young women are represented by a single thin line, making them look practically blind, and I suppose it is possible that small eyes are admired in Japan. No doubt Mr. Blunt could tell us.

We are not in quite so remote a civilization when we come to the Kangra paintings. They are highly romantic in mood, delightful in execution. Mr. Archer well says:—

> A blend of Moghul accomplishment and Hindu aspiration, this painting was not directly affected by Western influence, yet in certain important ways it possesses a striking resemblance to certain kinds of Western art. Its flowing rhythmical line, its simple unaffected naturalism, its predilection for lovely feminine forms, above all, its air of innocent sexuality—all these qualities have an obvious parallel in the art of Botticelli.

At another point he comments on "the quality of elegant idealism" and the pictures do indeed indicate a lovely civilization.

I wish I could keep these "flimsies," but the original policy of THE ARYAN PATH compels me to pack them up.

CLIFFORD BAX

[In justice to THE ARYAN PATH, may we explain the policy to which our esteemed contributor, Mr. Clifford Bax, refers in his last paragraph? We request the return of all books, after they have served the reviewer's purpose, so that they may be placed in the free public library in the crowded central part of Bombay which we help to maintain as part of our cultural service. They are there available to a wide assortment of readers, including those who, having been introduced to a volume by the reviewer pay him the compliment of desiring a closer acquaintance with it on the strength of his recommendation.—ED.]

THE EAST: ANCIENT AND MODERN

Ancient Indian Culture and Civilization. By K. C. CHAKRAVARTI, M.A., with a Foreword by the Rt. Hon. M. R. Jayakar. (Vora and Co., Publishers, Ltd., Bombay. 342 pp. 1952. Rs. 9/8 or $2.00)

Ancient India may not have had a Herodotus or a Thucydides to record her achievements; but the historical relics and inscriptions that have come down to us and the great masterpieces in literature and the fine arts that have survived proclaim India's greatness, and proclaim it far more effectively than books of annals could.

Shri Chakravarti here attempts to assess from various sources India's many-sided contribution to knowledge in the early periods of her history. He gives us a few glimpses into the Indus Valley civilization, which was in many respects superior to the other civilizations of that period. He describes the culture and civilization of the early

Aryans. He points out the significance of the Epics, of Buddhism and Jainism, of the Golden Age of the Guptas. Nor is this all. He refers also to the world's indebtedness to India's folklore and fables, to her *Panchatantra, Hitopadesa, Vetala Panchavimshati, Sukasaptiti*; to the mathematical works of Aryabhatta, Brahmagupta and Mahavira and the geometrical excellences of the *Sulva Sutras*; to the medical treatises of Charaka, Susruta and Nagarjuna; to the famous *Arthashastra* of Kautilya; to the *Bhagavad-Gita*; to the *Devala Samhita*, which provides for reconversion to Hinduism; and to innumerable other works.

Interesting information on art and architecture, about the Mauryan *stupas*, pillars and halls, about Ajanta and Ellora and their rock-cut caves, is given and special chapters are devoted to Indian philosophy, the system of education and seats of learning, and to the South Indian contribution to Indian culture. "Rarely within a small compass," rightly says Dr. Jayakar in his Foreword, "all the aspects of Indian history and culture and the unifying factors behind it have been so well brought out."

A few illustrations and an index are provided; also a four-page errata, which is still incomplete. It is deplorable that in a book of this type sufficient attention has not been paid to either punctuation or proof-reading, with the result that while many necessary hyphens are conspicuous by their absence, dots blink from unexpected places. Nowhere and nobody are split into "no where" and "no body" and "short-horn bull" is endowed with a dash instead of a hyphen and so on. There is also scope for improving the language and the grammar here and there.

R. BANGARUSWAMI

Journey to Persia. By ROBERT PAYNE. (E. P. Dutton and Co., Inc., New York. 256 pp. 1952. $3.75)

This is a fine, sumptuously illustrated book describing an artist's impressions of Persia, ancient and modern, but mostly ancient. The author has a good eye for colour and he describes everything so vividly that the reader (helped by the beautiful photographic reproductions) sees the monuments rising before him. Especially vivid is the description of the Maidan-i-Shah at Ispahan. The finest part of the book, however, is the chapter (covering 48 pages) entitled "The Journey to the Source." The source of all that Persia has meant to the world is, as the author has intuitively grasped, Persepolis. Just as the source of all European culture is to be found in the Acropolis of Athens, so has Persepolis been the fountainhead of all Iranian life and culture. The author narrates in powerful language the traditional story of Alexander's wanton destruction of this great shrine of Iran. But he adds that Alexander destroyed only the physical shell which we know as Persepolis; the eternal spirit of Persepolis he could not destroy. That eternal Persepolis is alive even today. This Persepolis is the spirit that throughout the centuries and the millennia has inspired, and is still inspiring, Iran. This reviewer has read dozens of descriptions of Persepolis but not one of the writers has caught the true spirit of Persepolis as Mr. Payne has done.

I. J. S. TARAPOREWALA

The Ardent Pilgrim: An Introduction to the Life and Work of Mohammed Iqbal. By IQBAL SINGH. (Orient Longmans, Ltd., Calcutta. 246 pp. 1951. Rs. 6/8)

As a well-balanced view of the life and work of Sir Mohammed Iqbal, this book merits a leading position. It is free from partizanship, upholds the essential Iqbal and avoids rhapsodies or eulogies. In fact, the merely biographical data have been reduced to a minimum and, while inconsistencies between theory and practice have had to be shown, it has been done discriminatingly and against a background of great sincerity of purpose and of high spiritual idealism. It is

the inner and not the outer Iqbal to which our attention is drawn. This is as it should be.

In 1915 Iqbal first enunciated his gospel in his *Asrar-i-Khudi* (Secrets of the Self). It proclaimed a return to the original dynamic impulses of Islam free from the later influences of Greek and Persian thought. Its goal was positive growth, not "self-negation but self-affirmation." The drop was not to be lost in the ocean but was to expand and enclose the ocean. The complete person, wrote Iqbal to Dr. Nicholson, "absorbs God into himself." But Iqbal was pursuing a forlorn hope, for already the movement towards Western modes had been launched and was well under way. Torn, therefore, between his dream of an ideal Islamic State where spiritual ideas would hold sway and the materialistic shadow taking form and substance before his very eyes, it was no wonder that he failed to achieve any of his purposes. Nevertheless, as the author points out, it was during the most active of these years, 1924 to 1934, that he produced his richest output of poetry and prose. The very discords of the outer life with its frustrations and his vexatious quarrels with himself and the world were transmuted in, so to say, a spiritual alembic to produce the harmonies of inner realization. In these years he produced *Zabur-i-Ajam* (Psalms of the East), *Jawid Nama* (The Books of Eternity) and *Bal-i-Jibril* (The Wing of Gabriel). In the "Psalms" he elaborates his philosophy of egohood:—

> The "I" is Truth; it is no illusion;
> When it ripens, it becomes eternal....
> For when the "I" ripens into a self,
> It has no danger of dissolution.

Here was the ardent pilgrim set upon that path which was himself. The "I" that had to ripen was the true *khudi* or *sva* and not the *ahankaric* self.

Though Iqbal had called himself "the voice of the poet of tomorrow" and is acclaimed by many today as the prophet of Pakistan, our author thinks otherwise. He sees him as representing the transition stage between the past and the present; hence the contradictions in his nature. In his prophetic zeal to recapture the dynamism of the early years of Islamic development he has become that which he once said was an impossibility, a Luther in the world of Islam. The past cannot revitalize itself in its old form in the present. It needs a new birth and Iqbal could not provide that. The author ably sums up:—

> ...he prepared the ground for his people to be able to transcend the very outlook which he so passionately wanted to revive. For he accelerated the transition of the Muslim mind from a feudal to the modern frame.

But perhaps there still lies ahead a tomorrow in which Iqbal's ideals will have their fruition, in a more universal setting.

J. O. M.

Vikramorvasie or The Hero and the Nymph: A Drama. By KALIDASA; translated from the Sanskrit by SRI AUROBINDO. (133 pp. Third Edition. Rs. 3/-); *Last Poems.* By SRI AUROBINDO. (96 pp. Rs. 6/-). (Sri Aurobindo Ashram, Pondicherry. 1952)

The space of almost half a century divides the periods of composition of these two volumes. One contains writings from the time when Sri Aurobindo was in Baroda, *i.e.*, about the middle or end of the 90's. *Vikramorvasie* in this English rendering came out in book form in 1911, but the two essays included in the present edition, "On Translating Kalidasa" and "The Character of the Hero," were among the manuscripts left by Sri Aurobindo and now appear in print for the first time.

Sri Aurobindo's extraordinary command over the English language marks even this work of his youth. Yet it cannot be said that the translation does full justice to the original. The wealth of imagery for which Sanskrit is so perfect a medium loses its impact in English blank verse, and often expressions of breath-taking beauty take on an air not far from banality.

That, unfortunately, is inevitable. There are, however, certain weak lines here and there that cannot be defended. ("O small sweet waist, I am divorced from thee!") These obtrude between passages of true power and charm and weaken the satisfying effect.

The introductory essay, "On Translating Kalidasa," is of great interest and poses a question on which Indo-Anglian writers of poetry as well as of fiction must ponder. Sri Aurobindo's use of such words as "Titan" ("Bali" in the original) and "Eden" is deliberate, guided by his ideal of translation. He makes the point, among others, that to use in English transliteration the relevant Indian words which have colour, meaning and beauty to Indians but do not convey the same associations to a foreign audience is

> not only an act of lite ary inhumanity... but a piece of laziness likely to defeat its own object. "An English reader can gather no picture from and associate no idea of beauty with these outlandish terms. What can he understand when he is told that the *atimukta* creeper is flowering in the grove of *kesara* trees... or... that the scarlet mouth of a woman is like the red *bimba* fruit or the crimson *bandhoul* flower.

The second volume under review is a collection of 48 poems, mainly sonnets, written between 1937 and 1945. Except for a few of them which appeared in the quarterly *Advent*, they are now published for the first time. Facsimile reproductions of the poems, given on opposite pages, enhance the interest of the book. This is a slender but worthy supplement to the voluminous *Collected Poems and Plays*.

Here are sparks from the mind that found its full, blazing expression in *The Life Divine*. The sonnet form is adequate and appropriate to the pithy, precise content of thought. While the mystic mood pervades most of this writing, a lighter strain appears in such pieces as "A Dream of Surreal Science" and "Despair on the Staircase." An altogether different note is struck in the poem (dated August 1940) beginning :—

> Where is the end of your armoured march,
> O children of Wotan?

and racing thunderously to the grim answer :

> To a presto of bomb and shell and the
> aeroplanes' fatal humming,
> We march, lit by Truth's death-pyre, to
> the world's satanic age.

BHABANI BHATTACHARYA

A Life-Sketch of Shrimant Pratapseth and a Brief Account of the Advaitic System of Thought. By G. R. MALKANI. (Author, Indian Institute of Philosophy, Amalner. 164 pp. 1952. Rs. 2/8); *The Saint of Shirdi.* By MANI SAHUKAR. (Hind Kitabs, Ltd, Bombay. 63 + vii pp. 1952. Rs. 2/8); *Krishna: Stories and Parables.* By T. L. VASWANI. (Gita Publishing House, Poona. 56 pp. Rs. 2/8)

Prof. G. R. Malkani's association with the Indian Institute of Philosophy at Amalner since its inception in 1916 naturally has equipped him with a long personal contact with its founder, Shrimant Pratapseth. He has, however, contented himself with only a few biographical details and concentrated his attention on the aims and aspirations of this modest benefactor of humanity. How was it that this young Marwari, with but little schooling, conceived the idea of an Institute which would combine the philosophical research work of a modern university with the spiritual view-point of Advaita? It was this young man's good fortune to become, while still a minor, the pupil of one Savalaram, who after some time posed to Pratapseth the question of his aim. Was it to be the path of *pravritti* or *nivritti*? The youth chose *nivritti* but soon had to assume business responsibilities, in which he was eminently successful. But his early pledge held good, and when Savalaram broached the subject of an Institute of Philosophy he made that task his own. Together they conceived of an Institute to which young men of promise could come and where there would be an opportunity of instructing them

in Advaitism, so that it might again become a living force in Indian thought among university graduates.

The second and larger part of the book Prof. Malkani devotes to an exposition of Advaita as it was presented by Savalaram and Pratapseth.

In *The Saint of Shirdi* Shrimati Mani Sahukar, a devotee of Shri Sai Baba, offers her humble tribute to this remarkable sage who for 60 years, from 1858 to 1918, lived a simple dedicated life, a centre of spiritual light to his followers, both Muslim and Hindu, and of blessing to the people who flocked to him.

The book discloses that he was the possessor of great *siddhis* (powers) and that he read the hearts of those around him like an open book and gave innumerable proofs of his knowledge of all that transpired in their lives. As a great *bhakta* his prime teaching was surrender and those in his magnetic circle felt him to be a great *avatar*.

Shri B. V. Narasimha Swami, President of the All India Sai Samaj, contributes a foreword to this lively and likable account of a sage who was continuously bringing people to ask themselves, "Who am I?"

Shri T. L. Vaswani has written another charming book. It consists of 20 tales of Krishna, some taken from the *Mahabharata* and others from the devotional literature of Gokul and Brindaban. Throughout this little book he speaks of the Flute-Player ever sounding the note of harmony and pleads for his return to our everyday life, that the nations of the world may yet be led to the "Freedom that heals."

J. O. M.

Sage of Sevagram. By CHITRA DESAI, with a Foreword by HANSA MEHTA. (Bharat Prakasham, Bombay 1. 118+ 75 pp. Illustrated. 1952. Rs. 3/-)

This essay was prepared by a young Indian woman for an essay competition organized by the Mahadevabhai Trust Committee. It is commendably inclusive in scope and pleasingly written. The author has a flair for the significant as well as a keen sensitiveness to moral and spiritual values.

Mrs. Desai brings out how Gandhiji attained his moral stature, by strenuous self-conquest, a sincerity that demanded the prompt squaring of practice with conviction, and by obedience to his "Inner Voice."

Not the least striking feature of the account is the way it brings out how harmoniously the mystical, the humanitarian and the practical were blended in India's great leader. The combination proved irresistible in the arousing of millions to selfless devotion to a Cause; and the world's strongest Empire bowed to the *force majeure* of the spiritual well focused through the *Satyagraha* which Gandhiji inspired and led.

One misquotation has crept in; the last sentence on p. 8 of Part II is shown by the context to reverse the meaning of Gandhiji.

The *Sage of Sevagram* would be excellent for export with a little more attention to the form side. Another edition should receive better treatment from the publishers. The attractiveness of the jacket does not compensate for the complete absence of lettering on the cover; and avoidable infelicities of expression testify again to the need in Indian publishing houses for qualified editors whose mother tongue is English.

E. M. H.

FOLKLORE

Folk Tales from Korea. Collected and translated with an Introduction by ZONG IN-SOB. (Routledge and Kegan Paul, Ltd., London. xxviii+257 pp. 1952. 21s.)

The collector and translator of *Folk Tales From Korea* is a Korean, which is as it should be. As Professor at the Central University of Seoul and Lecturer at the School of Oriental and African Studies in the University of London, he is well qualified to record these tales of his own people. Throughout his life he has been interested in the national folklore, has collected stories, as all folk tales must be collected if they are to be preserved, from those who have learnt them as passed down from generation to generation by word of mouth. He has added to the usefulness of his book by his scholarly Introduction, in which he divides the tales into their various categories; by his index of sources, transliterated into Korean and Chinese characters; and by his carefully tabulated subject index, classified under headings. The stories remain untouched by distracting footnotes or wearisome explanations, and are told for the delight of the reader or the hearer, their original intent.

Their range is wide, though the classification, clearly defined in the Contents, is not so obvious in the stories themselves, many of which would fit easily into more than one category. They follow the pattern of folklore everywhere—the explanation of puzzling natural phenomena whose scientific origin eludes the primitive mind, stories of animals, fables, myths, legends, fairy-tales and romance. They are told with simplicity and straightforwardness, without elaboration, yet one gleans from them something of the beliefs and customs of the Korean people, hints of magic, glimpses of colour and brightness alien to the Western countries, of strange insects and animals.

Their value is twofold. Firstly, they are of importance to the student of folklore, of Korean literature and general culture; secondly, they fulfil the aim of their author, to bring about an interchange of ideas between the two worlds. "It is my belief..." says the author, "that when they really understand each other East and West can be friends. And so I am confident that my book of folk tales will make its own contribution to achieving this friendship." The publication of this volume is a timely reminder of the existence of the common people whose lives go on behind the tragic history of present-day Korea, as is the case in all countries riven by war. Like ourselves, they suffer or enjoy; like us they are proud of the traditions of their own land; they inherit an ancient culture; they delight in beauty. The tragedy which has overtaken the world must not blind us to these elemental things.

G. E. PEARSALL

Introduction to English Folklore. By VIOLET ALFORD. (G. Bell and Sons, Ltd., London. 164 pp. 1952. 12s. 6d.)

"Folklore is a composite word meaning the knowledge of the common people." That is Miss Alford's opening sentence, and its excellence at once puts the reader on friendly terms with her. It is so easy to imagine that we know what a subject like Folklore is, without really knowing it properly at all. It is the knowledge of the people, the lore of the folk—the folk meaning the unlettered. And by knowledge is meant, not intellectual knowledge, not book knowledge, but unconscious, subconscious, intuitive race-knowledge.

It is generally a knowledge from which the cultivated intelligence is cut off. In the 12th century, when the great cathedrals were being built and Christian devotion was in the ascendant, a Rhineland countryman secretly built in a forest a wooden ship, put it on wheels and had it drawn round from town to town, and everywhere the people greeted it with such wild joyous

acclaim that in their enthusiasm they cast off most of their clothes while dancing before it. How so? What saw they and what knew? They recognized the ship of the Teutonic goddess Nerthus, the ancient pagan symbol of the Earth Mother's fertility, and seeing it, they danced for joy. Thousands of years previously to dance was to pray, to dance was to praise life, to dance was to worship the gods, to dance was to increase fertility; and here we see the people, suddenly, in the 12th century, *recognizing* the symbol and breaking out into festivity, while not all the Church's hatred of life and will unto death and contempt for the Creator's creation could hold them back.

It will be seen from the above, culled from Miss Alford, that this book has real interest and significance, and is worthy of study. It includes chapters dealing with the calendar, with the winter and summer feasts in the village seasonal life, with dance and drama, songs and tales.

JOHN STEWART COLLIS

Quaker Relief. By ROGER C. WILSON. (George Allen and Unwin, Ltd., London. 373 pp. 1952. 15*s.*)

Quaker relief work is essentially a response to the call of the Spirit, as expressed in terms of human need in all its urgency and emergency. As the Quakers so often say, they feel a "concern" about this or that particular situation; the author of this book defined "concern" in the course of his Swarthmore Lecture on "Authority, Leadership and Concern" as "a gift from God, a leading of His Spirit which may not be denied."

Therefore the Quaker relief projects and programmes are financed chiefly by voluntary contributions.

Out of £724,310 received for the period from 1st November 1940 to 31st December 1948 (the period covered by the publication) as much as £695,088 came from such contributions. The workers have almost always a sense of vocation combined with a sense of corporate responsibility which they discharge by a constant waiting on God.

Quaker Relief is an account, documented as well as illustrated, of the relief work of the Society of Friends during and after the Second World War. It is "an arbitrary selection of connected incidents in the life of the relief organization," which had three names: Friends War Victims Relief Committee, Friends War Relief Service and Friends Relief Service.

The work was carried on both at home and abroad. In the home field it consisted of work in shelters and rest-centres, which finished as work in clubs and settlements; work in evacuation hostels, started for old people but extended later to maladjusted children and permanent cripples; and welfare work for compact but stable groups of evacuees. The work abroad covered France, Palestine, East Africa, Gibraltar, Casablanca in French Morocco, Italy, Greece, Holland, Austria and Germany. It was carried on among displaced persons and war prisoners; in concentration camps and in refugee transit-camps; and in villages where houses were rebuilt. It took the shape of distributing supplies, setting up schools for children and getting up musical evenings, debates, discussions and meetings for silent worship.

The spirit in which relief and recreation were administered was that of "personal service leavened with exceptional gifts of human understanding," so that those served would be saved as far as possible from hopelessness engendered by cynicism and a world at war. That is why Quaker relief workers have no rigid pattern, but "trail after events," nor any standing machinery for the carrying on of relief work at times of national or international disaster. *Quaker Relief*, in short, is a picture of the Christ-spirit in action.

G. M.

Doubt and Certainty in Science: A Biologist's Reflections on the Brain. By J. Z. YOUNG. (Geoffrey Cumberlege, Oxford University Press, London. vi + 168 pp. 1951. 7*s.* 6*d.*)

This book contains Professor Young's Reith Lectures, broadcast in 1950, and some chapters of comment since added. He develops the hypothesis that the brain works by building up "rules" of action, and trying to adjust fresh stimuli to these, so that exploration and the establishment of firm bases of action ever proceed together. Hence his title, for he assigns special meanings to "doubt" and "certainty."

The brain is continually searching for fresh information about the rhythm and regularity of what goes on around us. This is the process that I call doubting, seeking for significant new resemblances. Once they are found they provide us with our system of law, of certainty....Then sooner or later someone comes along who doubts, someone who tries to make a new comparison; when he is successful, mankind learns to communicate better and to see more.

The most interesting thing in the whole book is Professor Young's suggestion that all human thought proceeds by analogy, by building up "models," in terms of which it arranges the data given by experience and experiment. He tries to bring out how important an effect this has upon human thought; for using a particular "model" often suggests new ideas that lead to fresh discoveries.

He tries to describe the working of the human brain with a calculating machine as his model. A great deal of information is conveyed to us in the process, but Professor Young himself expresses wonder as he contemplates the working of the brain:—

The latest mechanical calculator in America has 23,000 valves. But the cortex of the human brain has nearly 15,000,000,000 cells. A computor with so many parts is beyond the dreams of the engineer. A huge building would be needed to house so many valves and all the water of Niagara would not be enough to work and cool them. Yet all that such a machine can do, and much more, goes on gently, gently in every human head, using very little energy and generating hardly any heat.

He continually emphasizes the significance of "communication" in human affairs. He suggests that co-operation is the distinctive mark of man and the source of his immense superiority over animals. This is an important thought. His attempt, however, to account for religious institutions as being the symbols of a biologically necessary type of communication among the members of a community is unconvincing.

There are other points upon which many will disagree with him.

R. P. S.

The objectives of the Welfare State were considered by Sir George Schuster, former Finance Minister of the Government of India, in his address to the Bombay Rotary Club on January 13th. Speaking on "India and Britain in the Modern World," he mentioned that both countries had made the "Welfare State" their aim. There were, however, dangers to be guarded against in seeking to bring it into being.

One obvious danger was attempting "to build a structure of social benefits before the economic foundations were soundly laid." This did not mean, however, that "welfare" could have no reality until a certain material standard was attained.

...the essential spirit of a Welfare State could start to work even in a very poor country, and that spirit might be destroyed even in a rich one.

It was endangered, he warned, by the substitution of Governmental paternalism for the ideal of work well done in a collaborative effort by all citizens to improve material conditions. Britain had made that mistake but he thought it was beginning to move away from it.

A deeper danger, he submitted, lay in interpreting "welfare" merely in material terms.

If we concentrate only on material welfare, if all our actions are governed by purely materialistic conceptions, then, however successful we may be, we may destroy all that gives true meaning and purpose to human life—individual liberty, human affections and the appreciation of spiritual values.

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

The Indian Institute of Culture, Basavangudi, Bangalore, welcomed towards the end of January four foreign Delegates to the recent New Delhi Seminar on the contribution of the Gandhian outlook and techniques to the solution of tensions, international and national. They were Lord Boyd Orr and Dr. Ralph Bunche, both prominently connected with UN achievements and both Nobel Peace Laureates; Dr. Matine Daftary, noted Iranian jurist and educationist, who had served as Senator, Minister of Justice and Prime Minister of Iran, and Dr. Mohammed Hussain Haekal, one-time President of the Egyptian Senate and Minister of Education and President of the former Liberal Constitutional Party. The stay of the latter two was too short to arrange lectures, but the first two addressed capacity audiences at the Institute on January 22nd and on Indian Republic Day, respectively.

Lord Boyd Orr, lecturing on "One World Government" under the chairmanship of Prof. M. S. Thacker, Director, Indian Institute of Science, saw an effective World Government as the only safeguard against war in these times of economic and political interdependence with such terrific powers of destruction available. The UN's functioning encouraged hope of an effective World Government, but peace could not be attained by mere talk. The Governments represented at the UN, he said, talked too much of politics and took too little note of other realities.

Dr. Bunche spoke on January 26th, when Sir Samuel Runganadhan, former Indian High Commissioner in London, presided and Shri N. Madhava Rao, former Dewan of Mysore, also spoke. Dr. Bunche said that, though the UN might have failed to prevent the cold war or to find a permanent solution for the establishment of peace, its achievements had not been small. It had averted the threat of war in several cases, as in Palestine and Indonesia. It regarded all nations as equals; several times smaller nations' proposals had won support in opposition to both the United States and the U.S.S.R., *e.g.*, the Indian Resolution on Korea. Its method, relying on its moral authority, was to work for the peaceful settlement of international differences, by keeping the parties negotiating until a solution emerged. The Gandhian way or something akin to it had to be applied; it was the only sensible and rational approach. India had by non-violent means attained her freedom and placed herself firmly on the road to democracy. The message of Gandhiji, he said, was a prophetic one.

Mr. S. C. G. Bach, O.B.E., the Regional Representative of the British Council at Madras, lectured at the Indian Institute of Culture, Basavangudi, Bangalore, on January 19th, under the chairmanship of Dr. M. V. Govindaswamy. "The Mood of Britain in 1952" was examined in the light of Arnold Toynbee's "challenge and response" theory of history as determining whether a civilization (or an individual) would advance or decline and deteriorate. The challenge in this case was the urge from the underprivileged "have-nots" within the nation and from races and peoples likewise denied their fair share and due place in the world.

Britain's response to the internal pressure had been a complete bloodless revolution in society since 1900 and her finally committing herself to the

ideal of the Welfare State. Her response to the international challenge had been the gradual granting of freedom to her colonies and the creation of the British Commonwealth of Nations.

Her building up, despite her unfavourable food position, of extensive and expensive social services had been criticized but on a recent visit home Mr. Bach had found that no class opposed the Welfare State with its ideal of relative equality and a basic minimum livelihood.

Prof. Norman D. Palmer, Head of the Department of Political Science in the University of Pennsylvania, now at Delhi University as a Visiting Professor, lectured at the Indian Institute of Culture, Basavangudi, Bangalore, on January 6th on "The Policy of the U.S.A. Towards China During the Post-War Period." The Chairman was Shri M. A. Srinivasan, former Chief Minister of Gwalior and Ex-Member of Council, Mysore.

American contact with the East, except in the Philippines, the lecturer said, had been slight since the Spanish-American War until the Japanese aggression against China in the early '30's had evoked America's protest. Economic checks had been applied to Japan in 1939. The Pearl Harbour attack had made the U.S.A. support China, whose Communists and Nationalists were both opposing Japan. After 1945 America, unable to withdraw, with 3,000,000 Japanese prisoners on her hands, had continued to deal with Nationalist China.

Since the Korean crisis, circumstances and events were principally determining policy. Professor Palmer was, of course, speaking before America's demilitarization of Formosa early in February; and he thought there were hopeful signs.

The opening at Calcutta of the first international trade-union school in Asia deserves more publicity than it has been accorded in India, though it has been the subject of favourable editorial comment in the American press. Sponsored by the three-year-old International Confederation of Free Trade Unions, the new college for the training of labour leaders should attract students from other Asian countries as well as India and so serve as a unifying factor. The opening of the new Calcutta training college was mentioned with approval by Mrs. Virginia B. Hart, Lecturer in Labour Economics at the University of Wisconsin, U.S.A., in her lecture at the Indian Institute of Culture, Basavangudi, Bangalore, on November 20th, on "American Trade Unions in Action."

The Indian labour movement dates back only thirty odd years. The textile workers were the first to be encouraged by upper-class well-wishers to form unions for the peaceful bettering of their lot. The Madras Labour Union was formed in April 1918. As the movement spread, part of it came under party influence, as has the labour movement in some other countries. It is to be hoped that the new college will help to free Asian labour from political affiliations and bring it back to the non-partisan spirit in which the Indian labour movement was launched and to which the labour movement in America owes its strength.